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Preface

In the Name of Allah, Most Compassionate, Most Merciful

The present Edition of Islam Beliefs and Practices has been revised and updated. It contains the Revised O Level Islamiyat Syllabus 2012, code 2058 and IGCSE

Islamiyat 0493, the University of Cambridge International Examination. Summary and relevant questions from past papers with each chapter have also been included.

The book has been reformatted and divided into two parts. The first part of the Book deals with Papers One. It is comprised of set passages of the Qur'an, the history and importance of the Qur'an; the life of the Prophet (p.b.u.h) and the first Muslim community. The second part of the book deals with paper two. It is comprised of selected hadith; the history and importance of the hadith; the period of four Caliphs and Articles of Faith and Pillars of Islam.

The book has been written after a great deal of research and only includes material from authentic sources. Though this book is meant for students, however it contains material useful for all Muslims and those who are interested in the study of Islam.

The translation of the Qur'an is taken from the Meaning of the Holy Qur'an by 'Abdullah Yusuf 'Ali with slight modification. The Explanation of the Surah and passages are based on renowned commentaries on the Qur'an.

A website islamandpractices.com has been developed which will be of great help to Muslims in general and students and teachers in particular as all lessons will be available in Power Point, which will facilitate teachers in imparting instructions and organizing their lesson plans.

Islamic Studies textbook series has also been developed for grade One Eight known as Iqra Series for primary and middle school students. The books are designed to introduce Islam to the young students using authentic sources and latest educational methodologies. The contents of these books are divided into two academic terms A C.D is enclosed with each book aimed at developing correct pronunciation of the contents being taught.

A Book for Edexcel IGCSE Islamiyat (4IS0) is on the way and will be soon available,

Yasmin Malik

Paper 1

1½ hours

Paper contains 5 questions of which candidates must answer Question 1, Question 2 and two others.

1. Major themes of the Qur'an: Three passages will be set from the list in Appendix 1, of which candidates may choose any two. [8 marks]
2. The history and importance of the Qur'an: This question is usually set in more than one part, and requires an essay length answer. [14 marks]
3. The life and importance of the Prophet Muhammad: One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]
4. The first Islamic community: One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]

Total mark = 50.

Paper 2

1½ hours

Paper 2 contains 5 questions of which candidates must answer Question 1, Question 2 and two others.

1. Major teachings of the Hadiths of the Prophet: Four passages are set from the list in Appendix 2, of which candidates may choose any two. [8 marks]
2. The history and importance of the Hadiths: This question is usually set in more than one part, and requires an essay length answer. [14 marks]
3. The period of rule of the Rightly Guided Caliphs and their importance as leaders; One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]
4. The Articles of Faith and the Pillars of Islam: One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]

Total mark = 50.

Paper 1

Chapter 1

Passages from the Qur'an for Special Study

Allah in himself

Al-Baqarah (2:255)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Translation

Allah! There is no Allah but He the living the Self-subsisting Eternal. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what before or after or behind them. Nor shall they compass any of his knowledge except as He wills. His throne extend over the heavens and the earth and He feel no fatigue in guarding and preserving them. For He is the Most High the Supreme (in glory).

Theme of the Passage

Ayat-ul-Kursi, the verse of the Throne is from surah Baqarah which is a Madni surah; it highlights Tauhid and describes Oneness of Allah and His attributes; His eternal Glory, Majesty and His Sovereignty. **"Say He is Allah the One the Only. The eternal, the absolute,"** (Ikhlas 1:112)

Allah is Ever Living and Eternal; He was always there and will be always there. He does not depend upon other beings and He is not limited to time or space.

He is the Master, the Owner of the heaven, the earth and everything therein. No one can intercede for a fellow creature, without His permission.

Allah's knowledge is perfect. He knows the past, the present and the future. His Throne; Seat, Power, Knowledge, and Authority, extends over the Heaven and the Earth and it does not fatigue or make Him weary to look after them.

Importance and Teachings of the passage

- Ayah tul Kursi deals with tauhid. Allah is One, the Only, the Creator, the Sustainer; the Eternal and the Ever living, He was always there and will be always. He is independent while others are dependent on Him for their survival. Allah is the Master and the Owner of the earth, the heaven and everything in between them. We must worship him without associating partner to Him. Allah says, **"O ye people! adore your Guardian-Lord who created you and those who came before you that ye may have the chance to learn righteousness."** (2:21)
- No one can intercede for a fellow-creature without the permission of Allah, on the Day of Judgment, Allah will allow His servants to intercede for their followers. Allah says, **"How many so ever be the angels in the heavens their intercession will avail nothing except after Allah has given leave for whom He pleases"**. (An-Najam 53:26). Man must understand going to shrines is futile excise and a great sin.
- Allah is all knowing. Nothing his hidden from Him. He knows the past, and the present; His knowledge is not limited to time and space. We only know what Allah wants us to know, Allah says in surah Baqarah, **"They said, "Glory to You of knowledge we have none save that You have taught us:"** (Baqarah 2:32).
- Allah is all Powerful; His power, authority, knowledge and dominion extends over the earth and the Heaven and all His creation.
- Allah's life is perfect; He does not need rest or sleep. He sustains the whole universe. Looking after them does not tire Him or burden Him.
- 'Ayah-tul should be recited before going to bed as Allah will appoint a guardian for the person to guard him and Satan will not be able to approach him till dawn (Bukhari)
- Ayah-tul is the best verse of the Qur'an. The Prophet (p.b.u.h) used to recite it after every prayer, and before he went to bed, he said, **"If someone recites Ayah-al-Kursi after every Fard Salah nothing stops him from entering Paradise except death."** (Nasa'i)

Al-An'am (6:101-103)

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ ذِكْرُ اللَّهِ أَوْفَىٰ لِذِكْرِكُمُ الرَّالَةِ الْهُوَ خَالِقُ كُلِّ شَيْءٍ ۝ فَاعْبُدُوهُ ۝ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝ لَا تَدْرِكُهُ الْبَصَارُ ۝ وَهُوَ يُدْرِكُ الْبَصَارَ ۝ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝

Translation

To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things and He has full knowledge of all things. That is Allah your Lord! There is no god but He the Creator of all things: then worship you Him: and He has power to dispose of all affairs. No vision can grasp Him but His grasp is over all vision: He is above all comprehension yet is acquainted with all things. (6:101-103)

Theme of the Verse

The passage is from surah Al-Anam which is a Makki surah. The basic theme of the passage is Tauhid; Allah is the Creator of the heaven, the earth and everything therein. Allah says, **"To Him belongs the dominion of the heavens and the earth; it is He Who give life and Death; and He has Power over all things."** (Hadid 57:2)

Allah does not have a spouse, nor does He have a son. Allah's knowledge is perfect; it is not limited to time or space. Allah's knows everything and is aware of the secrets of all hearts. Allah is powerful; He has complete authority over the earth, the heaven and the whole universe. He manages the affair of all the things with perfection. Allah is unperceivable; it is not possible for any being to see Allah in this mortal life. The attributes of Allah are limitless while human senses,

reason and imagination are all limited.

Importance of the passage

- Allah is the originator and the Creator of the heaven, the earth, and everything therein. He has complete authority and power over His creation. He is the only God, and none has the right to be worshipped but Him. Allah says, **"Your Lord has decreed that you worship none but Him."** (Isra 17:23).
- This passage negates partnership with Allah. Allah does not have a son, wife or any other relation. This theme is also repeated in Surah Ikhlas, **"Neither He begets nor is He begotten"**. (Al-Ikhlās 112-3). However, in this verse logic is given since Allah does not have a wife, he cannot have a son. Associating partner with Allah is unforgivable sin.
- Allah is omniscient; all knowing. He knows the hidden and the manifest. He knows all our action, thoughts and secrets of hearts. Our knowledge is limited to what Allah wants us to know.
- Allah is *Latif*; unperceivable; it is not possible for any being to see Him in this mortal life. The Prophet Musa expressed his desire to see Allah, but Allah said, **"You shall never see Me."** (Al-Aaraf 7:143) However the Muslims will have the honour of seeing Allah on the Hereafter. He is *Khābir*; He knows and sees everything, nothing is hidden from Him. Allah's knowledge is perfect.

Surah Al-Fussilat (41:37-39)

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن تَنْتُمُ إِيَّاهُ تَعْبُدُونَ

Translation

Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve (41:37)

Theme of the Verses

The passage is from surah Fussilat which belongs to Makki period; it highlights Tauhid and existence of Allah; the day and the night, the sun and the moon are the signs of Allah. They do not have any power or authority of their own. They are not objects to be worshipped; man must worship the Creator and not the things He has created. Allah is the only one worthy of worship, Allah says, **"We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured while the Sign of the day We have made to enlighten you."** (Al-Isra 17:12)

Importance of the passage

- Allah created the day and the night; the sun the moon and all the other celestial bodies in nature, they are signs of Allah. They have been created to benefit mankind; man knows the stages of the night and the day, the weeks, the months and the years by the variation in the movements of the sun and the moon. Man must reflect on the signs of Allah. Allah says, **"He has made subject to you the Night and the Day; the Sun and the Moon; and the Stars are in subjection by His Command: verily in this are Signs for men who are wise."** (Al-Nahl 16:12)
- Allah is omnipotent and all powerful; He has power over His creation. He created everything with complete order and harmony, every planet in the universe runs in his own orbit, **"It is not permitted to the Sun to catch up the Moon nor can the Night outstrip the Day: each (just) swims along in (its own) orbit (according to Law)"**. (Yasin 36:40)
- We must only worship Allah and adore Him and not the things He has created. **"It is Allah**

who is my Lord and your Lord; then worship Him. This is a way that is straight.” (Al-Imran 3:51)

Ash-Shura (42:4-5)

لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝ تَكَادُ السَّمُوتُ يَتَفَطَّرُونَ مِنْ تَوْفِيقِهِ وَتُسَبِّحُ
لَيْسَ حَوْلَ عَرْسِهِ مَلَكٌ وَلَا يَسْتَعِزُّونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنْ شَاءَ اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝

Translation

To Him belongs all that is in the heavens and on the earth: and He is most High, most Great. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful. (42:4-5)

Theme of the Passage

The passage is from surah As-Shura which is a Makki surah; it explains Allah's Exalted position. Allah is the Master and the Owner of the earth, the heaven and everything therein. No one has share in His authority and power. The angels glorify Allah and praise Him and seek His forgiveness for those on the earth. Allah is most Merciful and Forgiving. Allah says, **“But seek the forgiveness of Allah; for Allah is Oft-Forgiving Most Merciful”**. (Al-Nisa 4:106)

Importance of the passage

- Allah is the Creator, the Master and Lord of the heaven, the earth and everything that is contained in them. Everything is subject to His dominion and control. No one has share in the power, the sovereignty or the rule of Allah. Ayah-tul Kursi says **“His throne extend over the heavens and the earth.”** (2:225)
- Allah is Sublime and Great to the highest degree so much so that the highest heavens are almost ready to burst asunder by the Glory of Allah and the fear of His might.
- Belief in angels is integral part of the faith of a Muslim. Angels glorify Allah and Praise Him, and they also seek forgiveness of Allah for His creations on the earth. Allah says, **“Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe.”** (Al-Mu'min 40:7)
- Allah is most Forgiving and Merciful. The passage gives hope to the sinners; we must repent and seek Allah's forgiveness, He will forgive us and guide us to the right path.

Al-Ikhlās (112)

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Translation

Say: He is Allah the One and Only; Allah the Eternal Absolute; He begets not, nor is He begotten; And there is none like unto Him.

Theme of the Surah

When the Prophet (p.b.u.h) preached Tauhid; and invited people to worship Allah, the Quraish asked him about the attributes of Allah, His lineage, His sex, what was He made of, whether He ate and drank. **“Abdullah bin Mas'ud reported that the Quraish said to the Holy Prophet (p.b.u.h) “Tell us of the ancestry of your Lord.” Thereupon this Surah was sent down.”** (Tabarani)

Surah Ikhlas is an early Makki surah, The surah deals with tauhid and oneness of Allah. It explains the essence of Allah. He is the One and Only God, the Only One God to Whom worship is due;

He is the Creator, the Master and the Sustainer of the universe. He is Eternal, and ever living, without beginning or end. He is Absolute; not limited by time or place. The surah forbids shirk; Allah is neither the father nor the son of any one; Surah Inam also repeats the same theme, ***"How can He have a son when He has no consort?"*** (Inam 7:101)

He is not like any other person or thing that we know or can imagine: His qualities and nature are unique.

Importance of the passage

- Whenever the Quraish asked the Prophet to describe god, he recited surah Ikhlas to them. Allah is the One and the only God, He is the Creator, the Master and the Sustainer of the Heaven, the Earth and everything there in. He does not have any partner. He is Eternal, and Ever living; He does not have a beginning or an end, He is the First and the Last. He is "SAMAD" independent while others are dependent on Him for their survival. , Allah says in ayah- tul Kursi. ***"There is not god but He, the Eternal, the Ever living."*** (2:225)
- He is the only one worthy of worship. Allah says, ***"Have you not seen that to Allah bow down in worship all things that are in the heavens and on earth the sun the moon the stars; the hills the trees the animals; and a great number among mankind?"*** (Hajj 22:18)
- Allah does not have a partner; He is neither a father nor is He a son. He is sublime and above all animal qualities. The surah forbids shirk and rejects the Christian belief that Jesus is the son of Allah. Allah says, ***"No son did Allah beget nor is there any god along with Him."*** (Al-Muminun 23:91).
- This Surah is equivalent to one-third of the Qur'an. ***"The Prophet said to his companions, Is it difficult for any of you to recite one third of the Qur'an in one night?"*** This suggestion was difficult for them so they said, ***"Who among us has the power to do so, O Allah's Apostle?"*** Allah Apostle replied, ***"Allah (the) One, the Self-Sufficient Master Whom all creatures need." (Surat Al-ikhlas 112.1--to the End) is equal to one third of the Qur'an."*** (Sahih Bukhari).

Allah's Relationship with the Created World

Surah Fatihah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ الدِّينِ ۝ يَا كَافِرُونَ لَا تَسْبَحُونَهُ ۝ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝
صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Translation

In the name of Allah Most Gracious Most Merciful. Praise be to Allah the Cherisher and Sustainer of the Worlds. Most Gracious Most Merciful. Master of the Day of Judgment. You do we worship and your aid we seek. Show us the straightway. The way of those on whom You have bestowed Your Grace ,Those whose (portion) is not wrath and who go not astray.

Theme of the Surah

Surah Fatihah is the first complete surah revealed to the Prophet (p.b.u.h); Fatihah means opening; the Surah is the opening of the Qur'an. It explains the attribute of Allah; It contains all the fundamental principles contained in the Qur'an in a condensed form, the first three verses deal with Tauhid, Oneness of Allah and His attributes and the last four with Allah's relationship with His creation.

Allah is the Lord, the Master, the Owner, the Creator, the Cherisher and Sustainer of all the worlds.

Allah is the Beneficent and Merciful; He is the only one worthy of worship and praise, we seek His Help at the time of difficulties. He is the Master of the Day of judgement; all will return to Him for the final judgement.

It high lights the category of people who abide by Allah command and those who deviate from the right path. It teaches the Muslims to abstain the ways of those who have gone astray, and follow the path set by the Qur'an and the Sunnah.

Importance of the passage

- The surah deals with the basic belief of the Muslim that is Tauhid; Allah is the Lord, the Master, the Owner, the Creator, the Cherisher and Sustainer all the worlds i.e. astronomical, physical as or spiritual worlds. This attribute of Allah is mentioned in Surah Nas, **"Say I seek refuge with the Lord and Cherisher of Mankind."** (1:114)
- Allah is most Gracious, the most Merciful; Rahman and Raheem are two attributes of Allah which means mercy and compassion. Allah showers a person with many blessings. He protects, preserves and guides him to the right path. Man must seeks Allah's mercy ;He is Most Merciful. He will bestow Mercy and forgiveness to the sinners, Allah says, **"Tell My servants that I am indeed the Oft-Forgiving Most Merciful."** (Al-Hijr:49-50)
- Allah is the only one worthy of worship and praise; we worship Him as an acknowledgment of His Powers; all turn to Him at the time of difficulties; He fulfils their needs and guides them to the right path.
- All will return to Allah on the Day of Judgement to give an account of their deeds. Allah will judge people justly and reward the pious and punish the sinner, **"Give the warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord."** (Anam 6.51).
- We must pray to Allah for guidance to the straight path; the path which is followed by the righteous and keep us from going astray towards the path which leads to His wrath. The straight path is pursued by following the Qur'an and the Sunnah of the Prophet (p.b.u.h).
- The Qur'an refers to Surah Fatihah as greatest surah and the seven oft repeated verses of the Qur'an as they are recited in five daily prayers, **"And We have bestowed upon you the Seven Oft-Repeated (verses) and the Grand Qur'an."** (Al-Hijr:15:87).The Prophet declared surah Fatihah the most superior surah of the Qur'an(Bukhari)
- Surah-tul- Fatihah is called umm -Kitab; mother of the book), it is recited in the prayers. The Prophet (p.b.u.h) said, **"No prayer is complete without the recitation of the Fatihah -al-Kitab."** (Tirmidhi)
- Fatihah is surah shifa (cure). It is recited as Ruqya to heal a person. (Bukhari).
- Surah Fatihah must be prayed at funerals . Talha reported, **"I offered the funeral prayer behind Ibn Abbas and he recited al- Fatihah and said, "You should know that it (i.e. recitation of Al-Fatiha) is the tradition of the Prophet Muhammad."** (Sahih Bukhari).

Al-Baqarah (2:21-22)

يَا أَيُّهَا النَّاسُ اعْبُدُوا إِلَهَكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۚ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَازِلًا
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Translation

O people! Adore your Guardian-Lord, who created you and those who came before you, so that

you may have the chance to learn righteousness; Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know the truth.

Theme of the Passage

The passage is from surah al-Baqarah which is a Madni surah. The theme of the passage is taqwa which is righteousness and piety. It is attained by fear of Allah and His remembrance. Since Allah is the Master, the Cherisher and the Sustainer of all mankind, hence He is the only one worthy of worship and adoration. The verse exhorts people to submit to Allah alone as He is the Creator of mankind and everything that supports life, Allah says, **"Your Lord has decreed that you worship none but Him."** (Al-Isra 17:23)

Allah bestowed man with many blessings, the earth is made a perfect dwelling place for him and the sky is made a roof. Allah sends rain which grows all kinds of fruits and vegetation and thus provides sustenance to man and beast. Man should not hold any one equal to Allah, or associate partner to Him. He should devote himself to worship of Allah and His remembrance.

Importance of the passage

- Allah is the Master, the Cherisher and Sustainer of all mankind, therefore, man must worship Allah and cultivate righteousness and piety and refrain from sins.
- Allah endowed man with many blessings. He made the earth a resting place for them and the sky is made as a canopy or a ceiling. And Allah sends down rain which cause vegetables and fruits to grow; they provide sustenance for people. We should thank Allah for the bounties He has bestowed on us. **"So eat of the sustenance which Allah has provided for you lawful and good; and be grateful for the favours of Allah if it is He whom you serve."** (an- Nahl16:114)
- This passage explains the purpose of their creation which is to serve mankind and benefit him. Allah says, **"It is Allah Who has made for you the earth as a resting place and the sky as a canopy and has given you shapes and made your shapes beautiful and has provided for you Sustenance of things pure and good such is Allah!"** (Mu'min 40:64).
- It is man's duty to worship Allah and not to associate partner with Allah, **"Allah forgives not that partners should be set up with him; but He forgives anything else to whom He pleases."**

Al-Alaq (96:1-5)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

Translation

Read! In the name of your Lord, who created, Created man out of a clot of congealed blood: Proclaim! And your Lord is most bountiful, He who taught by the pen, Taught man what he did not know.

Themes of the Surah

The theme of the surah is Allah relationship with His created world. These are the first five verses of Surah Alaq revealed to the Prophet (p.b.u.h) by the angel Gabriel in the cave of Hira, where he used to go for meditation. It was the beginning of the revelation which continued for the next twenty three years. The Prophet (p.b.u.h) is commanded to proclaim the message in Allah's name. These verses describe the origin of man from a congealed clot of blood, it is great favour

of Allah that although man started from an insignificant state but Allah honoured him and exalted him by giving him knowledge and taught him the use of the pen.

Teachings of the passage

- Allah is the Creator; Surah Alaq explains the origin of man; he is made with congealed clot of blood, which is the primary state of embryo.
- Allah is Omniscient; all knowing, He gives knowledge to whom He wants. This is also expressed in the verse of Throne. **"Nor shall they compass aught of his knowledge except as He wills."** (Al- Baqarah 2:255). Allah is the teacher. He honoured man by giving him knowledge. He preferred Adam over the angels and taught him the names of all things. **He said: "I know what you know not." And He taught Adam the nature of all things**" Surah Alaq narrates how written knowledge in the form of the Qur'an was revealed to Mohammed (p.b.u.h.). Man must worship Allah and ask Him to increase his knowledge.
- The importance of pen as a means of spread of knowledge is emphasized. Pen is the vehicle through which knowledge is recorded and transmitted from generation to generation.
- The role of the Prophet (p.b.u.h.) as messenger of Allah and the role of the angel Gabriel as the angel of revelation are confirmed in this surah.

Az-Zilzal (99)

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۖ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۖ وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ يَوْمَئِذٍ تُخْبِرُ أَخْبَارَهَا ۚ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۚ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّسِرِّهِمْ أَعْمَالُهُمْ ۚ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۚ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۚ

Translation

When the earth is shaken to her utmost convulsion, And the earth throws up her burdens, 'And man cries out: 'What is the matter with her?' On that day will she declare her tidings: For that your Lord will have given her inspiration. On that day will men proceed in companies sorted out, to be shown their deeds. Then shall anyone who has done an atom's weight of good see it! And anyone who has done an atom's weight of evil shall see it.

Theme of the Surah

According to some scholars the surah belongs to late Makki period, while others argue that it is an early Madni surah. The theme of the Surah is the hereafter and the life after death. Men on that Day, will rise from their graves, and come out from every corner of the earth. They will be shown the record of their deeds. Allah says, **"And when the Graves are turned upside down (Then) shall each soul know what it has sent forward and (what it has) kept back."**

The earth will speak out on that Day and will tell what each man has done at a particular time and place. The presentation of the deeds will be so complete and detailed that not an atom's weight of any good or evil act will be left hidden, and man will be rewarded for his good deeds and punished for his evil acts. The surah tells us about justice of Allah and His mercy. Allah says in surah Zumar, **"Every soul will be paid in full the (fruit of) its deed and Allah knows best all they do."** (Az-Zumar 39:70)

Importance of the passage

- The belief in the Day of Judgement is one of the articles of faith; it shapes the character of a Muslims.
- Zilzal is the great convulsion that will take place on earth, life will come to an end and the present order of the world will be completely destroyed and usher the Day of Judgment.
- Man will be resurrected, and will proceed in companies to receive judgment. They will be

rewarded for their good deeds and punished for their evil acts. Allah says, ***"The Day that the Trumpet shall be sounded and you shall come forth in crowds."*** (An-Naba18)

- They will be shown complete record of everything they had done on this earth; every small detail will be recorded, not a single deed will be left out. Allah says in surah Kahf, ***"They will say, 'Ah! Woe to us! What a book is this! It leaves out nothing small or great but takes account thereof!' They will find all that they did, placed before them."*** (Kahf 18:49)
- The surah tell us about justice of Allah; man will be rewarded or punished for his actions; the smallest good act, even equal to the weight of an atom will not go unrewarded nor the smallest evil will escape punishment. The same theme is repeated in Surah Qari'ah, ***"Then he whose balance (of good deeds) will be (found) heavy, will be in a life of good pleasure and satisfaction. But he whose balance (of good deeds) will be (found) light, will have his home in a (bottomless) pit."*** (Al-Qari'ah 101:6-9)
- The lesson of the surah is to prepare man for accountability and the life after death. He will be answerable for all his deeds; he must refrain from evil and give up sinful deeds. He must fulfil his duty to Allah and his duty towards his fellow beings.

An-Nas (114)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْغِيَةِ وَالنَّاسِ ۝

Translation

Say: I seek refuge with the Lord and Cherisher of Mankind. The King (or Ruler) of Mankind. The Allah (or Judge) of Mankind. From the mischief of the Whisperer (of Evil) who withdraws (after his whisper). (The same) who whispers into the hearts of mankind. Among Jinns and among Men.

Theme of the Surah

Surah Naas is the last surah of the Quran; it is early Makki Surahs. It explains the attributes of Allah and Tauhid. In this Surah refuge is sought with Allah who is the Lord, the King and God of mankind, from evil forces that are within a person. These forces attack him then retreat, then again return over and over again to repeat the act of whispering to deviate man from the right path. This power of evil may be Satan, or evil men or the evil inclinations within man's own will; they secretly whisper evil and then withdraw, to strengthen their hold on him.

Importance of the passage

- Surah Falaq and surah Naas are called by a common name ***"Mu'awwidhatayn"*** (the two Surahs in which refuge with Allah has been sought). They are early Makki Surahs; the Prophet (p.b.u.h.) was ordered to recite these Surahs when magic was cast on him. He used to recite them before he went to bed; he would read them and blow over his hands and then rub his hands over his body. Aish reported, ***"Whenever Allah's Apostle went to bed, he used to recite Surat-al-Ikhlās, Surat-al-Falaq and Surat-an-Nas and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him."*** (Sahih Bukhari)
- Allah is the Lord, the Master of all the mankind. He provides man everything that is essential for his survival. Allah is the King more than any earthly king, Allah has authority to guide man's conduct, and lead him to ways which will make for his welfare. Allah is the only God worthy of worship to whom mankind will return.
- Allah is the protector. Man must seek refuge with Allah from evil forces. The same theme is repeated in surah Falaq in which man is commanded to seek refuge from the external evil

for Allah is Oft-Forgiving Most Merciful.” (Al-Nisa 4:106)

Importance and Teachings of the passage

- Allah is the Creator of mankind, the heaven, the earth and everything therein. Allah created man and made him His vicegerent on the earth and delegated him with authority which he exercises on His behalf and gave him free will. Allah says, **“And it is He Who has made you (Khala’if) generations coming after generations, replacing each other on the earth)”** (Al Anam 6:165)
- Allah is Omnipotent and all powerful and He is not bound by the law of nature; He created Adam without father or mother and created Eve from the rib of Adam. Surah Maidah narrates that Allah created Jesus without a father, while surah Alaq mentions the creation of man from the clot of a congealed blood.
- Allah is omniscient and all knowing; He knows the past the present and the future; the hidden and the manifest, we only know what Allah wants us to know. He teaches and deprives whom He wills from His knowledge. The same theme is repeated in the verse of the throne, **“Nor shall they compass any of his knowledge except as He wills.”** (Baqara 2:225).
Allah honoured man and preferred him over the angels; He taught Adam the name of everything rather than the angels.
- Allah is the teacher, He taught Adam the name of everything, this was oral knowledge, and surah Alaq narrates the written knowledge given to Mohammed (p.b.u.h) in the form of book.
- Allah is Merciful and Forgiving; when Adam repented, He forgave him and taught him the prayers to ask Allah for forgiveness. Allah says **“They said, “our Lord! We have wronged our own souls: if You forgive us not and bestow not upon us Your mercy we shall certainly be lost.”** (Araf 7:23) This is a lesson for Mankind to repent for their sins and seek Allah’ forgiveness.
- Iblis tempts man all the time to do evil acts and disobey Allah; man must seek refuge with Allah to protect him from the Satan.

Al-An’am (6:75-79)

وَكَذَلِكَ يُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَبَيِّنُونَ مِنَ ٱلْمُوقِنِينَ ۖ فَلَمَّا جَعَلَ عَلَيْهِ ٱلنَّيْلُ زَاكُوٰبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ ٱلْأُفْلٰهِينَ ۖ فَلَمَّا رَأَىٰ ٱلْقَمَرَ بَارِعًا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ ٱلْبَارِعِينَ ۖ فَلَمَّا رَأَى ٱلشَّمْسَ بَارِزَةً قَالَ هَٰذَا رَبِّي ۖ هَٰذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يُقَوِّمُ ٱلنَّيْلُ بَرِّى ۖ فَمَا تَشْرٰوُونَ ۚ ۖ إِنِّي وَجَّهْتُ وَجْهِيَ لِلدِّينِ فَطَرَ ٱلسَّمٰوٰتِ وَٱلْأَرْضِ خَٰنِعًا ۖ وَمَا أَنَا مِنَ ٱلشَّرِّكِينَ ۚ

Translation

So also did We show Abraham the power and the laws of the heavens and the earth that he might (with understanding) have certitude. When the night covered him over, he saw a star: he said: “this is my Lord.” But when it set, he said: “I love not those that set.” When he saw the moon rising in splendour, He said: “This is my Lord.” but when the moon set he said: “Unless my Lord guide me I shall surely be among those who go astray.” When he saw the sun rising in splendour he said: “This is my Lord; this is the greatest (of all).” But when the sun set he said: “O my people! I am (now) free from your (guilt) of giving partners to Allah. “For me I have set my face firmly and truly toward Him Who created the heavens and the earth, and never shall I give partners to Allah.”

The Themes of the Passage

This passage is from Surah Anam, it is a Makki surah. The main theme of the passage is denial of shirk and guidance to Tauhid. These verses describe the gradual spiritual enlightenment of Ibrahim(p.b.u.h). He lived amongst the idolaters who had knowledge of heavenly bodies. He searched God in the heavenly body; he passed through different stages in his(quest for Truth.) He searched the God in celestial bodies; the sun, the moon and the stars when he found them shining but rejected them as each disappeared after some time. Finally he realised the Truth and existence of Allah, His oneness and uniqueness and reached the conclusion that the True God was the Lord, the Master and the Creator of the heavens, the earth and all those heavenly bodies. In his search for the God, Ibrahim (pbuh) never committed shirk. Allah says, **"Say, 'Verily my Lord has guided me to a way that is straight a religion of right the path (trod) by Abraham, the true in faith and he (certainly) joined not gods with Allah.'"** (Al-Anam 6:161)

Importance of the passage

- The passage teaches us about Ibrahim's (p.b.u.h) search for the true God. He searched the God in heavenly bodies; sun, moon and the stars. Seeing them disappear he reached the conclusion that they were not eternal, hence they cannot be the true God. As his idea of god was, **"He is Allah the One and Only; Allah the Eternal Absolute."** (Ikhlas112:1-2) Thus Ibrahim (p.b.u.h) after passing through different stages gradually reached Reality from adoration of celestial bodies to belief in Allah. Man must worship Allah and not the objects He created.
- Allah guides His prophets; He guided Ibrahim (p.b.u.h) and showed him the proof of His existence and Oneness over His dominion and His creation, which indicate that there is no god except Allah. Surah Duha points to Allah's guidance to Mohammed (p.b.u.h), **"And He found you wandering and He gave you guidance"** (Duha 94:6)
- Prophets are above sin, in his quest for Truth Ibrahim (p.b.u.h) never committed shirk, Allah says, **"Abraham was indeed a model devoutly obedient to Allah (and) true in faith and he joined not gods with Allah."** (Al-Nahl 16:12).

Al-Maida (5:110)

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْنَاكَ بِرُوحِ الْقُدُسِ ۖ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ ۖ وَالتَّوْرَةَ ۖ وَالْإِنْجِيلَ ۚ وَإِذْ خَلَقْنَا مِن الطِّينِ لَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنَفَخُ فَمُتَّحُونَ طَيْرًا ۚ وَإِذْ بَارَأْنِي ۖ وَإِذْ خَرَجُ الْمَوْثِقَ بِإِذْنِي ۖ وَإِذْ لَقَفْتُ بَنِي إِسْرَءِيلَ عَنكَ إِذْ جُنَّتَهُم بِالْبَيْتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِن هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ۝

Translation

Then will Allah say: "O Jesus the son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the Holy Spirit so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold you make out of clay as it were the figure of a bird by My leave and you breathe into it and it becomes a bird by My leave and you heal those born blind and the lepers by My leave. And behold! You bring forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) you when You showed them the Clear Signs and the unbelievers among them said: 'This is nothing but evident magic'.(5:110)

Theme of the Surah

This passage is from surah Maidah, it is a Madni surah. A scene of the Day of Judgment is described in this passage; on that Day Allah will recount His blessings on Prophet Isa (p.b.u.h)

and his mother. He was born without a father. Isa (p.b.u.h) was a sign and proof of Allah's Power over all things. Isa (pbuh) spoke to the people, when he was still an infant and testified to his mother's chastity. Allah says, **"He shall speak to the people in childhood and in maturity."** (Al-Imran 3:46). He was given prophethood and the Book, and Allah taught him the wisdom, the law, and the Gospel.

Isa (p.b.u.h) was blessed with many miracles. He could make figure of bird out of clay which could fly. He could also heal the blind, and the lepers, and bring life back to the dead with the permission and power of Allah. His people rejected him and accused him of being a magician. They tried to kill him by crucifixion, but Allah protected him and raised him to heaven, Allah says, **"Behold! Allah said, 'O Jesus! I will take you and raise you to Myself and clear you (of the falsehoods) of those who blaspheme.'"** (Al-Imran 3: 55).

Importance of the passage

- Allah endows his prophets with miracles to help them in their mission. Jesus was blessed with many miracles. These miracles occur by the permission of Allah and His Powers. Jesus (p.b.u.h) could speak in his infancy, cure the lepers and the blind, and blew life into birds
- Allah revealed books to some of the prophets. Allah revealed Gospel to Jesus, Torah to Moses and the Qur'an to Mohammed (p.b.u.h). **"It is He Who sent down to you (step by step) in truth the Book confirming what went before it; and He sent down Law (Of Moses) and the Gospel (of Jesus) before this as a guide to mankind."** (al-Imran 3:3).
- Allah protects His prophets, the Children of Israel rejected Jesus and accused him of magic and tried to crucify him, but Allah protected and raised him to the heaven. Allah says, **"They said (in boast) 'We killed Christ Jesus the son of Mary the Apostle of Allah'; but they killed him not nor crucified him but so it was made to appear to them and those who differ therein are full of doubts with no (certain) knowledge but only conjecture to follow for of a surety they killed him not"**. (Al-Nisaa 4:157).
- The passage rejects Christian belief of crucifixion when it says **"And behold! I did restrain the Children of Israel from (violence to) you."** (Maidah 5:110).
- Muslims believe in all the prophets sent to the mankind and in the books sent to these prophets. However some parts of the books sent to the early prophets were changed. **"O you who believe! believe in Allah and his Apostle and the scripture which He has sent to His Apostle and the scripture which He sent to those before (him)."** (An-Nisa 4:136).

Ad-Duha (94)

وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَاقَلَىٰ ۝ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝ وَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝ وَوَجَدَكَ عَالِمًا فَلَأَعْنِي ۝ فَإِنَّمَا إِلَهُ الْكَافِرِينَ ۝ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

Translation

By the Glorious Morning Light. And by the Night when it is still. The Guardian-Lord Has not forsaken you Nor is He displeased. And verily the hereafter will be better for you than the present. And soon will your Guardian-Lord give you (that wherewith) you shall be well pleased. Did He not find you an orphan and give you shelter (and care)? And He found you wandering and He gave you guidance. And He found you in need and made you independent. Therefore treat not the orphan with harshness. Nor repulse the petitioner (Unheard); But the Bounty of your Lord Rehearse and proclaim!

Theme of the Surah

Surah Duha is an early Makki surah. Duha means the day break or morning light which dispels the gloom and brought message of hope for the Prophet (p.b.u.h.). In this surah there is particular

assurance to the Prophet (p.b.u.h.), and the general assurance to mankind

Allah assured the Prophet (p.b.u.h.) that the abode of the Hereafter would be better for him than this world. He was given the good news that the hardships that he experienced in the initial stage of his mission, would not last long, for every later period of life would be better for him than the former period, and before long Allah would bless him so abundantly that he would be pleased.

Allah recounted His blessing; the Prophet (p.b.u.h.) was born an orphan but Allah made best arrangement for his upbringing. Allah blessed him materially as well as spiritually; he was a poor, but Allah made him rich. Allah guided him when he was in quest of truth, Allah says, **"And thus We have sent to you a Ruh from Our command. You knew not what the Book is, nor what is Faith. But We have made it a light wherewith We guide whosoever of our servants We will"** (Ash-Shara 42:52)

In conclusion, Allah instructed the Prophet (p.b.u.h.) to treat the orphans with kindness, help the poor and the needy and thank Allah for the blessings He has bestowed on him and share them with others.

Importance of the passage

- Surah Duha was revealed to console the Prophet (p.b.u.h.) when a gap between revelations occurred which distressed him, and his enemies taunted that his God has abandoned him. Allah comforted the Prophet (p.b.u.h.) that the revelation had not stopped because Allah was displeased with him, but an interval was necessary to provide him with peace as continuous revelation would have strained his nerves.
- The Qur'an gives many prophecies; surah Duha also made a prophecy that the Prophet (p.b.u.h.) would succeed in his mission; though at the time when the surah was revealed the chances of his success were remote. However the prophecy was fulfilled during the Prophet's (p.b.u.h.) lifetime, Allah blessed him with success and position and Islam spread in the whole of Arabia time.
- The Poor and the needy should be helped. The orphans should be treated with kindness, they should be looked after and all their needs should be fulfilled. Allah says, **"And feed with food the needy wretch, the orphan and the prisoner, for love of Him,"** (Ad-Dahr 76:8)
- Muslims must proclaim and share all the blessings that Allah has given him; one must fulfil the needs of the poor and also guide those who come to seek knowledge or advice. They must thank Allah for all the bounties he has endowed them with. **"Show (your) gratitude to Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful verily Allah is free of all wants worthy of all praise.**" (Luqman 31:12)

إِنَّا عَظَمْنَا الْكَوْثَرَ ۚ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۚ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۚ

(108) Al-Kawthar

Translation

We have granted you the Fount (Of Abundance). Therefore to your Lord turn in Prayer and Sacrifice. For he who hates you, he will be cut off (from Future Hope)

Theme of the Surah

Surah Kauthar is an early Makki surah. It was revealed to console the Prophet (p.b.u.h.) when his sons died and his enemies taunted him that had becomes rootless. it also foretold the destruction of his opponents.

The Prophet (p.b.u.h.) was told that he would have abundant goodness in this life and the

Hereafter; this includes the blessings of prophethood, the Qur'an, knowledge, wisdom, and Tauhid and his progeny, it also includes river Kauthar in Heaven.

Therefore in gratitude he should offer prayers and sacrifice in the name of Allah and worship Him alone without associating any partner with Him.

Importance of the passage

- Allah helps His prophets and comforts them; Surah Kauthar was revealed to console the Prophet (p.b.u.h) when his two sons died one after the other and the Quraish taunted that they he had become rootless as there was no one to carry his name.
- Allah endows his prophets with many blessings. The Prophet Mohammed (p.b.u.h) was endowed abundantly; this includes prophethood, the Qur'an, knowledge, wisdom, and Tauhid. It is also spiritual offspring in the form of Muslim Ummah, and also his natural progeny from his daughter Fatimah.
- Kawthar is also a river in heaven, which Allah has promised the Prophet (p.b.u.h). He will give its water to the believers on the Day of Judgment; its banks are of gold and it runs over pearls and its water is whiter than milk and sweeter than honey.
- Allah commands the Prophet (p.b.u.h) and the believers to pray and offer sacrifice. Sacrifice has a deep spiritual meaning; the meat slaughtered feeds the poor, and the slaughter is a symbol of the self-sacrifice Allah says, **"Say: 'Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.'"** (Al-An'am 6:162-163).
- The enemy of the Prophet (p.b.u.h) were cut off from hope in this world and the next world, while he will be remembered and followed till the Day of Judgment.
- We must pray to Allah that we too be amongst those who receive water from the Prophet (p.b.u.h) at the Lake. Anas reported, **"The Prophet said, 'I will be at my Lake-Fount (Kauthar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know they turned Apostates as renegades (deserted their religion).'**" (Sahih Bukhari).

The Early Prophets

Prophet Adam (p.b.u.h)



Adam (p.b.u.h) was the first man on the earth. The story of Adam is narrated in different places in the Quran; the most important are surah Baqarah, Araf and Taha. Allah decided to create Adam and make him His vicegerent on the earth. He told the angles about His decision. Angles could not understand why Allah wanted to create man as some of them may shed blood and spread disorder on this earth. ***"Behold your Lord said to the angels, "I will create a vicegerent on earth". They said, "Will you place therein one who will make mischief therein and shed blood? While we do celebrate Your praises and glorify Your holy (name)?" He said, "I know what you know not."*** (Al-Baqarah 2:30)

Allah created Adam (p.b.u.h) and blessed him with knowledge; He taught Adam the names of everything, He preferred Adam over the angels and taught him the names of everything rather than them. ***"Tell Me the nature of these if you are right." They said: "Glory to You of knowledge we have none save that You have taught us, in truth it is You who are perfect in knowledge and wisdom."*** (Baqarah 2:32) Allah then asked Adam to inform them of their names, which he did.

Allah ordered the angels to bow to Adam. All bowed except Iblis who was a jin, he refused to obey Allah's command as he thought that he was superior to Adam, as he was made from fire and Adam was made from clay. Iblis was expelled from heaven for his disobedience. ***"We bade the angels bow down to Adam and they bowed down; not so Iblis; he refused to be of those who bow down. (Allah) said, "What prevented you from bowing down when I commanded you?" He said, "I am better than he: You created me from fire and him from clay." (Allah) said, "Get you down from this."*** (Araf 7:11)

Allah created Hawa (Eve) from the rib of Adam to be a companion, they lived in Paradise. Allah allowed them to eat everything they wanted except a fruit of a certain tree. Allah says ***"We said, "O Adam! Dwell you and your wife in the garden and eat of the bountiful things therein as (where and when) you will but approach not this tree or you run into harm and transgression."*** (Al-Baqarah 2:35)

Allah warned Adam (p.b.u.h) and told him that Iblis was their enemy. Iblis was jealous of the favours Allah had bestowed on Adam and Eve and he tempted them to eat the fruit of the forbidden tree. Adam disobeyed Allah and ate the fruit of the forbidden tree. Allah expelled both Adam and Eve from Paradise to earth. Allah told them that the enmity of Satan with Adam and Eve and their progeny would continue on this earth; the earth would be a temporary place for them and eventually they would have to leave it, ***"Then did Satan make them slip from the (garden) and get them out of the state (of felicity) in which they had been. We said, "Get you down all (you people) with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time."*** (Al-Baqarah 36) Adam repented for his disobedience to

Allah and Allah forgave him, ***"They said, "Our Lord! We have wronged our own souls: if You forgive us not and bestow not upon us Your mercy we shall certainly be lost."*** (Araf 7 :23)

Prophet Ibrahim (p.b.u.h)(Abraham)

Ibrahim (p.b.u.h) was a native of Mesopotamia, presently Southern Iraq. He lived amongst the idolaters who had knowledge of heavenly bodies. His father Azar was an idol maker. Most of the people of his time worshipped the sun, the moon, and the stars and prayed to them. Ibrahim (p.b.u.h) was blessed with spiritual understanding. Allah endowed him wisdom from an early childhood. Allah says, ***"We bestowed afore time on Abraham his rectitude of conduct and well were We acquainted with him."*** (Al-Anbiyaa 21:51). One night he went out in search of god to the mountains. He looked at the heavenly bodies which his people worshipped. He passed through different stages of enlightenment in his quest for true God. First he saw the star shining on the horizon, he thought that it was the god, but when it disappeared, he realized that it cannot be the God. He thought the same about the moon and the sun, but when they too disappeared, he reached the conclusion that God is the Master and the Creator of the heaven, the earth and all those heavenly bodies.

Ibrahim (p.b.u.h) asked them why they worshipped these idols, they replied that they found their fore-fathers worshipping them, ***"Behold! He said to his father and his people "What are these images to which you are (so assiduously) devoted?" They said "We found our father worshipping them."*** (Al-Anbiyaa 21:52-53)

Once when the people had gone to a fair, Ibrahim (p.b.u.h) went to the temple and broke all their idols and put the axe around the neck of the biggest idols. When the people came back, they were shocked to see their idols broken, and knew that it must be the work of Ibrahim who always spoke ill of them. Ibrahim (p.b.u.h) was summoned to appear before the king. When Ibrahim (p.b.u.h) came, he was asked if he had destroyed all those idols. He told them to ask the chief idol on whose neck the axe was hung, Allah says, ***"They said: Is it you who have done so to our gods, O Ibrahim? He said, "No this was done by their biggest one! Ask them if they can speak." Then they turned towards one another and said, "You yourselves are surely in the wrong. Then they were made to hang down their heads out of shame and (said) certainly you know that they do not speak."*** (Al-Anbiyaa 21:62-65) They decided to burn Ibrahim (p.b.u.h) alive for destroying their idols. They made a huge fire and threw Ibrahim in it Allah commanded the fire to cool down and to be means of security for him, ***"We said, O fire! Be a means of comfort and security for Ibrahim."*** (Al-Anbiyaa 21:69)

Allah ordered Ibrahim (p.b.u.h) to migrate to Palestine and invite the people to worship one God. Allah ordered Ibrahim (p.b.u.h) to migrate to Palestine and invite people to worship one God. Allah tried Ibrahim in many ways and when he emerged successful in all the trials, He made him a leader, Allah says, ***"And remember that Abraham was tried by his Lord with certain commands which he fulfilled; He said: "I will make you an Imam to the nations."*** (Al Baqarah 2:124)

Ibrahim (p.b.u.h) had two wives; he had become old, and did not have any child from his wife Sarah. She presented him with her maid Hajar (Hagar), whom he married and 'Isma'il (p.b.u.h) was born from her.

Ibrahim (p.b.u.h) brought Hajar and her son Isma'il (p.b.u.h) to a place near Ka'bah in Makkah,

tribes too settled there. Ibrahim (p.b.u.h) visited his family from time to time. Ismael (p.b.u.h) attained maturity, Ibrahim (p.b.u.h) had a dream that he should sacrifice Ismael (p.b.u.h) in the way of Allah; he narrated the dream to his son, who readily agreed to abide by the command of Allah. Ibrahim blindfolded himself, and sacrificed his son. But Allah saved Isma'il (p.b.u.h) and sent a ram to take his place. ***"And when (his son) was old enough to work with him, (Abraham) said, O my dear son, I have seen in a dream that I must sacrifice you. So look, what do you think? He said, O my father! Do that what you are commanded. Allah willing, you shall find me of the steadfast."*** (As-Saffat 37:102). Muslims celebrate Eid -al Adha in remembrance of the great sacrifice of Ibrahim and Ismael (p.b.u.h).

Sarah, Ibrahim's first wife gave birth to a child, Ishaq (Isaac) (p.b.u.h). All prophets sent to Banu Israel were the descendants of Ishaq, while Muhammad (p.b.u.h) was the only prophet from the progeny of Isma'il (p.b.u.h), ***"And We gave (Abraham) Isaac and Jacob and ordained among his progeny Prophethood and Revelation."*** (al- Ankabut 29:27).

On a later visit to Makkah, Ibrahim and 'Isma'il (peace be upon them) together constructed the Ka'bah, They prayed to Allah to send a prophet from among their descendants, ***"And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! Accept (this service) from us for You are the All-Hearing the All-Knowing. Our Lord! make of us Muslims bowing to Your (Will) and of our progeny a people Muslim bowing to You (Will) and show us our places for the celebration of (due) rites; and turn unto us (in mercy); for You are the Oft-Returning Most-Merciful. Our Lord! Send amongst them an Apostle of their own who shall rehearse Your Signs to them and instruct the Scripture and Wisdom and sanctify them."*** (Al-Baqarah 2:127-129).

Ibrahim (p.b.u.h) lived for 175 years. He was buried in Hebron, twenty miles southwest of Jerusalem.

Prophet 'Isa (p.b.u.h) (Jesus)

The Israelites had settled in the blessed land of Palestine and ruled for a long time. They followed the Torah for some time, but with the passage of time, they forgot the teachings of Allah and made alterations in Torah. They ridiculed prophets and killed some of them. Again, Allah sent a prophet to them, this prophet was 'Isa (p.b.u.h) the son of Maryam (Mary).

Maryam (Mary) was a virtuous and chaste woman. She grew up in the house of Prophet Zakariyah (p.b.u.h) and was devoted to the worship of Allah, ***"Behold! the angels said, "O Mary! Allah hath chosen thee and purified thee; chosen thee above the women of all nations."*** (3:42)

The birth of 'Isa (p.b.u.h) was a miracle. He was born to Maryam without a father by Allah's command. One night when Maryam was engaged in worship of Allah, Angel Gabriel appeared and gave her the tidings of bearing a son. She was surprised as no man had touched her. However, Angel Gabriel replied that it was easy for Allah to do what He pleases. Allah says, ***"She said, "My Lord! How can I have a child when no mortal has touched me"? He said, so (it will be). Allah creates what He wills. If He decrees a thing, He says unto it only, Be! And it is."*** (Al-Imran 3:47)

When, Maryam became pregnant. Many people began to level accusations at her. She left Nazareth and went to Bethlehem, where she delivered the baby under a palm tree. Allah says, ***"But (a voice) cried to her from beneath the (palm-free), "Grieve not! For your Lord has***

provided a rivulet beneath you; And shake towards yourself the trunk of the palm-tree: it will let fall fresh ripe dates upon you. So eat and drink and cool (your) eye." (Maryam 19:24-26). She was commanded not to speak to anyone, and if someone spoke to her, she must tell them that she was fasting. When Maryam took the child back, people accused her of committing a great sin, in reply to their accusation, she pointed to the child. By Allah's command, he spoke and defended his mother, and preached them, ***"At length she brought the (babe) to her people carrying him (in her arms). They said, "O Mary! Truly an amazing thing have you brought! "O sister of Aaron! Your father was not a man of evil nor your mother a woman unchaste!" But she pointed to the babe. They said, "How can we talk to one who is a child in the cradle?" "And if you dost see any man, say 'I have vowed a fast to (Allah) Most Gracious and this day will I enter into no talk with any human being.' He said, "I am indeed a servant of Allah, He has given me revelation and made me a prophet."***" (Maryam 19:30-33)

When, King Herod learnt about the miraculous birth of Isa (p.b.u.h). He became worried, as he was afraid that his own authority will be usurped, and he ordered to kill all male children under the age of two years. Maryam migrated to Egypt with her son to protect him. They stayed away from home for twelve years. She came back to her town after the death of the King.

Allah blessed Isa (p.b.u.h) with wisdom and knowledge and endowed him with many miraculous powers. He could make birds out of clay, breathe life into them, and make them fly. He could cure the lepers, restore the eyes of the blind, and he could tell what people had in their homes and even could make the dead become alive. The Qur'an mentions the birth and miraculous powers of the Prophet 'Isa, ***"O Jesus the son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the Holy Spirit so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom the Law and the Gospel. And behold!***

You make out of clay as it were the figure of a bird by My leave and you breath into it and it becomes a bird by My leave and you heal those born blind and the lepers by My leave. And behold! You bring forth the dead by My leave." (Maidah 5:110).

Allah conferred prophethood on 'Isa (p.b.u.h) at the age of 30, he preached for three years, and invited people to worship of Allah. 'Isa (p.b.u.h) had twelve disciples who helped him, preach and spread the religion of Allah in his lifetime and afterwards, ***"When Jesus found unbelief on their part he said, "Who will be my helpers to (the work of) Allah?" Said the Disciples, "We are Allah's helpers we believe in Allah and you bear witness that we are Muslims."*** (3:52)

Allah bestowed wisdom and Gospel to Jesus, Allah says, ***"We sent after them Jesus the son of Mary and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy."*** (Hadeed 57:27)

When Isa (p.b.u.h) brought proofs to the Children of Israel, which testified to his prophethood, many people began following him; some rejected him, and accused him of being a magician. Allah says, ***"And behold! I did restrain the Children of Israel from (violence to) you when you showed them the Clear Signs and the unbelievers among them said, 'This is nothing but evident magic.'***" (An Nisa 4:157)

They decided to crucify him, they prepared a heavy wooden cross for this purpose, but Allah protected and saved him and raised him to the heaven. He ordered someone, who bore

resemblance to Isa (p.b.u.h) to be crucified in his place, Allah says regarding it, ***"That they said, (in boast) "We killed Christ Jesus the son of Mary the Apostle of Allah;" But they killed him not, nor crucified him but so it was made to appear to them and those who differ therein are full of doubts with no (certain) knowledge but only conjecture to follow for, of a surety they killed him not. Nay, Allah raised him up unto Himself; and Allah is Exalted in Power; Wise."*** (An-Nisa 4:157).

Most of the teachings of Prophet Isa (p.b.u.h) are still in the Gospel but some of the things written in the Bible are corrupted and changed. Words of man are mixed with the Divine words; additions as well as subtractions have been made in his teachings.

Summary

Adam: Allah created Adam (p.b.u.h) without a father and a mother. He blessed him with knowledge, Allah ordered the angels to prostrate to Adam, all prostrated except Iblis. Allah allowed Adam to live in paradise, but told him not to eat the fruit of a certain tree. Adam disobeyed Allah and was expelled to the earth.

Ibrahim (p.b.u.h): His people worshipped the celestial bodies and the idols. Ibrahim (p.b.u.h) broke the idols in the temple and his people decided to burn him alive, however the fire became cool by the command of Allah. Ibrahim had two sons; the Prophet Mohammed (p.b.u.h) was a descendant of his eldest son Ismael, whereas all the prophets of Bani Israel were from the progeny of his younger son Ishaq.

Prophet 'Isa (Jesus) (p.b.u.h) was born to Maryam without a father. Allah blessed him with miracles; he could make birds out of clay and breathe life into them; could cure the lepers and the blind, tell what people had in their homes and could even make the dead become alive. Bible was revealed to Isa (p.b.u.h). The King was afraid of his popularity and tried to crucify him, however Allah saved him and raised him to the heaven.

Chapter 2

The history and importance of the Qur'an

Nature of the Qur'an

Allah the Almighty sent revelations for the guidance of the mankind. All the prophets and apostles received Allah's guidance and revelations. A series of revelations came for this purpose. The Qur'an is the final revelation in the series of that guidance and revelations. It is the last Book of Guidance revealed to the Prophet Muhammad (p.b.u.h) in a span of twenty-three years. A complete guidance for all stages of man's life, it deals with every aspect of human life and is a source of guidance for the whole of humanity for all the worlds and for all times to come. Allah says, ***"For We had certainly sent unto them a Book based on knowledge which We explained in detail a guide and a mercy to all who believe."*** (Al-Araf 7:52) Again, He says, ***"A revelation from (Allah) the Most Gracious the Most Merciful. A Book whereof the verses are explained in detail, Qur'an in Arabic for people who understand. Giving Good News and Admonition, yet most of them turn away, and so they hear not."*** (Fussilat 41:35).

The message of the Qur'an is the same as the message of the earlier scriptures. It not only confirms the previous revelations but it also points out and corrects some of the errors that had crept into the earlier revealed books and reveals what some of the people of the books concealed or suppressed or passed off as part of their revealed books. The Qur'an perfects and completes the Divine revelations.

Allah, the Exalted called the Qur'an by different names, the Qur'an gives 55 names for the Book, some of them are, Balagh, [Sufficient Message], Mubin, [Luminous], Al- Furqan [The Criterion of Judgement], Bayan, [The Final Statement], Dhikr [reminder], Nur [Light], Quwl [Word of Allah], Tanzeel [The Final Revelation], Kitab [the book]. ***"A.L.M. This is the Book; in it is guidance sure without doubt to those who fear Allah."*** (2:1) And, ***"And if you are in doubt as to what We have revealed from time to time to Our servant then produce a Surah like thereunto."*** (Baqarah 2:23)

Structure of the Qur'an

The Qur'an is divided into thirty equal parts with seven Manazil. Each part is called al-Juze in Arabic. Every part is further divided into four parts. The Qur'an is arranged in 114 Surahs or chapters of unequal length. Sura Baqarah is the longest, it has 286 verses, while Surah al-Kauthar, al-Asr and al-Nasr are the shortest Surahs; they have only three verses or ayahs. 86 Surahs were revealed in Makkah and 28 were revealed in Madinah. The total number of verses is 6247 or 6360 if we add to each Surah the common opening of Bismillah.

The longer chapters are further divided into sections called Ruk'u; each section (Ruk'u) has number of verses as indicated in the margin by the last letter. Thus, every [R] has three figures; the top figure is the number of the Ruk'u completed in the surah, while the bottom figure indicates a similar number for a part whereas the middle figure denotes the number of verses in a particular Ruk'u. The number of the surah is printed just after the title at the top of the page. Reference to the Qur'an is indicated by the number of surah followed by a colon and the number of the verse, thus 2:5 means fifth verse of the second surah.

The Qur'an was revealed piecemeal in twenty-three years according to the needs and requirements of the different stages through which the early Muslim community was passing.

Stages of Revelation of the Qur'an

The Qur'an was revealed in three stages:

First Stage. In the first stage, the Qur'an was preserved in "Loah-il-Mahfooz" the well-guarded tablet, Only Allah knows its reality, Allah says, ***"Nay this is a Glorious Qur'an (Inscribed) in a Tablet Preserved."*** (Al-Buruj 85:21-22)

Second Stage. In the second stage complete Qur'an was descended altogether from (Loah-il mahfooz) the well-guarded tablet to the lowest Heaven in Baitula-Izza on the Laila-tul Qadr. ***"We have indeed revealed this (Message) in the night of Power"***. (Al-Qadr 97:1)

Third Stage. In the third stage, the holy Qur'an was descended from the lowest Heaven to the heart of the Prophet Muhammad (p.b.u.h) piece by piece in successive revelations over a period of 23 years of his Prophethood through the Archangel Gabriel as described by the Qur'an, ***"Verily this is a Revelation from the Lord of the Worlds: With it came down the Spirit of Faith and Truth to your heart and mind that you may admonish."*** (As-Shura 26:192-193). Again, it says, ***"(It is) a Qur'an which We have divided (into parts from time to time) in order that you may recite it, to men at intervals: We have revealed it by stages."*** (Al-Isra 17:106)

Contents of the Qur'an

Creation of Universe. The Qur'an gives an account of the creation of the Heaven and the earth and of man himself. ***"Not without purpose did We create heaven and earth and all between."*** (Sad 38:27) and, ***"Have they not seen that Allah Who created the heavens and the earth is Able to create the like of them."*** (Isra 17:99) ***"Are you the harder to create, or is the heaven that He built? He raised the height thereof and ordered. He made dark the***

night thereof, and He brought forth the morn thereof. And after that He spread the earth, And produced there from the water thereof and the pasture thereof, And He made fast the hills," (Naziat 79:-27-32)

Stories of the past. The Qur'an narrates the stories of the previous prophets and people and the punishment inflicted on the wicked in the past e.g. the story of Abraham, Moses, Jesus the people of the Cave etc. *"We relate to you their story in truth: they were youths who believed in their Lord and We advanced them in guidance: We gave strength to their hearts: Behold they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did; we should indeed have uttered an enormity!"* (Cave 18:31-14) Narrating the story of Moses, the Qur'an says, *"We rehearse to you some of the story of Moses and Pharaoh in Truth for people who believe. Truly Pharaoh elated himself in the land and broke up its people into sections depressing a small group among them: their sons he slew but he kept alive their females: for he was indeed a maker of mischief."* (Qasas 28:3-4)

Beliefs. The Qur'an contains beliefs of a Muslims. It tells us about seen and unseen. Allah, the angels, the Day of Judgment, the life after death, resurrection, Paradise and Hell, etc. It says, *"The Apostle believes in what has been revealed to him from his Lord as do the men of faith. Each one (of them) believes in Allah His angels His books and His Apostles."* (Baqarah 2:285) Describing the Day of Judgement it says *"We shall set up scales of justice for the Day of Judgment so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed We will bring it (to account)."* (Al-Anbiyaa 21:47)

Describing the paradise and hell, the Qur'an says, *"and, (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell forever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)."* (Mohammad 47:15)

Prophecies. The Qur'an also contains a number of prophecies and many of these have already been fulfilled, e.g., prophecy regarding the defeat of the Romans by the Persian and later the defeat of the Persians by the Roman. *"The Roman Empire has been defeated. In a land close by; but they (even) after (this) defeat of theirs will soon be victorious. Within a few years. With Allah is the Decision in the Past and in the Future: on that Day shall the Believers rejoice. With the help of Allah."* (Ar-Rum 30:2-4)

Laws. The Qur'an also contains commandments and laws for the Muslims e.g. marriage, divorce, inheritance and criminal laws etc. Stating the law of inheritance, it says, *"Allah (thus) directs you as regards your children's (inheritance): to the male a portion equal to that of two females: if only daughters two or more their share is two-thirds of the inheritance; if only one her share is a half. For parents a sixth share of the inheritance to each if the*

deceased left children; if no children and the parents are the (only) heirs the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth." (an-Nisaa 4:11)

Code of Life. It contains a complete code of conduct, moral injunctions and teachings regarding social, legal, moral religious and political matters etc. On social etiquettes it says, *"O you who believe! let those whom your right hands possess and the (children) among you who have not come of age ask your permission (before they come to your presence) on three occasions before morning prayer; the while you doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them."*

Scientific facts

The Qur'an contains many scientific facts. The Qur'an tells us about three developmental stages of human embryo, which only recently the scientists have discovered. Allah says, *"Man We did create from a quintessence (of clay); Then We placed him as (a drop of) sperm in a place of rest firmly fixed; Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature."* (Al-Mo'minun 23:12-14)

The Qur'an also tells us the important role of mountains in stabilizing the crust of earth; they hinder shaking of the earth. Allah says, *"And He has set up on the earth mountains standing firm lest it should shake with you."* (An-Nahal 16: 15) Like-wise, the modern theory of plate tectonics holds that mountains work as stabilizer for the earth.

Compilation of the Qur'an

Preservation of the Qur'an during the Life of the Prophet (p.b.u.h.)

Memorization by the Prophet (p.b.u.h.): The Prophet (p.b.u.h.) used to memorize the Qur'an after it was revealed. The angel Gabriel used to recite the Qur'an with the Prophet (p.b.u.h.) once a year, but he recited it twice with him in the year the Prophet (p.b.u.h.) died. Abu Hurairah reported, **"Gabriel used to repeat the recitation of the Qur'an with the Prophet once a year, but he repeated it twice with him in the year he died. The Prophet used to stay in I'tikaf for ten days every year (in the month of Ramadan), but in the year of his death, he stayed in I'tikaf for twenty days."** (Sahih Bukhari) The Prophet (p.b.u.h.) also encouraged the Companions to memorize the Qur'an. A large numbers of Companions are reported to have memorized it during the lifetime of the Prophet (p.b.u.h.).

Writing:

The Qur'an was written down during the lifetime of the Prophet (p.b.u.h.), whenever, a revelation came; the Prophet (p.b.u.h.) would call his scribes and dictate it to them. There were a number of scribes who were entrusted with this duty. Four scribes were particularly known to have collected the Qur'an during the life time of the Prophet (p.b.u.h.). Anas said, **"The Qur'an was collected in the lifetime of the Prophet by four (men), all of whom were from the Ansar: Ubay, Mu'adh bin Jabal, Abu Zayd and Zayd bin Thabit."** (Sahih Bukhari)

The Qur'an was written on the branches of palm tree, tablets of stone, bones of camel and goat and on pieces of leather.



Qur'an written on bone

Services of Abu Bakr (R.A.):

During the reign of Abu Bakr (R.A.), many battles were fought including the battle of Yamamah, in which a large number of Huffaz Qur'an (those who had memorized the Qur'an) were martyred. 'Umar (R.A.) therefore, suggested to Abu Bakr (R.A.) to compile the Qur'an in a form of a book. Initially Abu Bakr (R.A.) hesitated as it had not been done in the Prophet's time, but later he was convinced of the wisdom of the suggestion, so he appointed Zayd (R.A.) bin Thabit to gather what had already been written in the time of the Prophet (p.b.u.h.). Zayed Ibn Thabit was a scribe of the Prophet (p.b.u.h.), and he was present during the last recitation of the **should pass order for the collection of the Qur'an. I said to Umar (R.A.); how shall I do something, which the Apostle of Allah did not do? Umar (R.A.) did not cease to repeat it to me until Allah opened my breast for that", Abu Bakr (R.A.) said... so search for the Qur'an and collect it. I said, "By Allah, if you had put the task of taking away a certain mountain, it would not have been heavier to me than what you have ordered, I (added) said. "How dare you do something, the Apostle of Allah has not done. Abu Bakr (R.A.) said, "By Allah this is good." Abu Bakr (R.A.) did not cease to repeat it to me till Allah opened my breast..."** (Sahih Bukhari)

Zayd (R.A.) collected the Qur'an from all sources, he said **"So I started compiling the Qur'an by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather**

Feature of Madinite Surahs (Revelations between 622-632 AD)

Madinah revelations are all those chapters and verses of the Qur'an which were revealed after migration to Madinah. These include verses which were revealed during the battles, as well as those revealed in Makkah and Arafat during and after the Farewell Pilgrimage.

- The most important feature of that period is that they contain laws and detailed teachings about all aspects of life. They contain social, economic, political, criminal as well as spiritual laws that are important for the organization and development of Islamic state.
- It was during this period that the last three pillars of Islam, Zakah, Sawm and Hajj were made obligatory. ***"Pilgrimage thereto is a duty men owe to Allah those who can afford the journey."*** (Al-imran 3: 97). Besides, drinking alcohol, eating swine, and gambling were also forbidden during the same period, ***"He has only forbidden you dead meat and blood and the flesh of swine and that on which any other name has been invoked besides that of Allah but if one is forced by necessity without wilful disobedience nor transgressing due limits then is he guiltless."*** (Al-Baqarah 2:173)
- Revelations regarding Hijab, marriage, divorce and inheritance were also revealed. ***"O Prophet! When you do divorce women divorce them at their prescribed periods and count (accurately) their prescribed periods,"*** (Talaq 65:1)
- In Madinah, Muslims came in contact with the People of the Books, both the Jews and the Christian; The Jews used to ask the Prophet (p.b.u.h) questions about Allah; the earlier prophets, and the unseen. They asked questions about the origin of the soul and what it was made of. Revelations in Madinah answered the question raised by the Jews. And they also clarified misconception of the Christian belief about Jesus. They pointed out that the birth of Jesus was not greater miracle than the birth of Adam, ***"This similitude of Jesus before Allah is as that of Adam: He created him from dust then said to him: "Be" and he was."*** (Al-Imran 3:59)
- Hypocrites of Madinah outwardly accepted Islam to benefit from the privileges of being Muslims. However they always worked against the interests of Islam. The Passages revealed in Madinah warned the Muslims about the dangers of the hypocrites. ***"When the Hypocrites come to you they say "We bear witness that you are indeed the Apostle of Allah." Yea Allah knows that you are indeed His Apostle and Allah bears witness that the Hypocrites are indeed liars."*** (Al-Munafiqun 63:1)
- In Madinah verses regarding jihad were revealed. Muslims were given permission to fight those who fight them, ***"Permission to fight against (disbeliever) is given to those (believers) who are fought against, because they have been wronged."*** (Al-Hajj 22:39) They teach about principles of jihad; its rules and regulations; treatment of the prisoners They also teach the behaviour a believer should adopts in case of defeat and victory etc .
- The chapters revealed in Madinah were long chapters and long verses. Example Surah, Baqarah al- Imran
- They address the people as and 'O people of the Book ,or O you who believe. ***"O you who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that you may succeed."*** (5: 90).

Tafseer of the Qur'an

Allah revealed the Qur'an as Mercy and Blessing for the mankind so that they may understand it and act on it. The Qur'an contains advice and guidance to the believers, Allah says **"(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its verses, and that men of understanding may remember."** (Saad: 38:29) However, Understanding the Qur'an needs explanation and clarification and hence the need for Tafseer. The word 'Tafseer' comes from the word fassara, literally meaning explanation or exposition. However, in the Islamic terminology this term is defined as a branch of knowledge by which the Qur'an is understood.

There are four methods by which Tafseer is done.

1. Tafseer of the Qur'an by the Qur'an

The best form of Tafseer is that of the Qur'an by the Qur'an, since one part of the Qur'an explains the other. The Qur'an often alludes to a thing stating it briefly at one place and then elaborates upon it at another. By referring, to the relevant passages, one will have a clear understanding of the verses and a complete view of its themes.

There are many places in the Qur'an where questions are asked and subsequently answered, or in other places general statements are made and later explained in order to vary the modes of presentation and encourage readers and listeners to reflect more. For example, the Qur'an says asks: **"By at-Tariq. And what will make you understand what is at-Tariq?"** (At- Tariq 86:1-2). it then answers in the next verse... **"It is the piercing star (Venus)."** (86:3)

Hence, before any explanation or interpretation is sought, the Qur'an must be relied upon for explanation.

2. Tafseer of the Qur'an by the Sunnah

The Sunnah explains and elucidates the Qur'an, since the Sunnah is also revealed to the Prophet (p.b.u.h) **"Indeed, he does not speak out of desire but verily it is a revelation sent down to him."** (An-Najm 53: 3-4). The Prophet (p.b.u.h) is the most knowledgeable in regards to the intended meaning of Allah, because revelation of the Qur'an includes its meaning, as Allah says, **"Verily, collecting the Qur'an and reciting it to you is Our responsibility, so if We read it to you, listen to it. Then, We will explain it."** (Al- Qayamah 75:19)

The Prophet (p.b.u.h) was commanded not only to communicate the words of the Qur'an, but also explain their meaning. Allah says, **"Verily We have revealed the Reminder (Qur'an) to you (O Muhammad) so that you may explain to the people what has been revealed to them."** (An- Nahl 16:44). Most of the fine details of Salah, Zakah, Sawm, Hajj, inheritance laws, etc. were explained either by the Prophet's statements or practical demonstrations.

On many occasions the Prophet (p.b.u.h) has further made clarification to various verses of the Qur'an, for examples, the verse **"(Remember) the day when the shin shall be uncovered (Day of Resurrection) and they shall be called to prostrate (to Allah), but they shall not be able to prostrate."** (Al- Qalam 68) This verse is explained by the following

Hadith i reported by Abu Sa'eed al-Khudri, he said, the Prophet (p.b.u.h) said: ***"Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid (firm) like one piece of a wood (and they will not be able to prostrate.)"*** (Sahih Bukhari)

3. Tafseer of the Qur'an by the Companions

Tafseer of the Companions is extremely important since they accompanied the Messenger of Allah (p.b.u.h) and learnt the religion directly from him. They witnessed the revelation of the Qur'an, and passed through the situations in which it was revealed, they knew and understood it completely. This is particularly true of the scholars and leaders such as the four righteous Caliphs, Abdullah Ibn Mas'ud, and Abdullah Ibn 'Abbas etc. Allah made following of the Companions a condition for us, in understanding the matters of belief, ***"And if they believe as you believe then they are rightly guided, but if they turn away, then they are only in opposition."*** (Al-Baqarah 2: 137). If this principle is ignored then this will give rise to a number of different contradictory interpretations of the Qur'an.

4. Tafseer of the Successors (at-Taabi'een) and their Successors (Tabaa at-Taabieen)

After the Qur'an, the Sunnah and the Tafseer of the Companion, the Tafseer of the successors is considered as a valid source. It is because they took it from the Companions who took it from the Messenger of Allah (p.b.u.h). However, their expositions carry authority only when they are all in agreement. Where they differ, no one view is binding over and above another, or binding over the following generations.

Occasion of Revelation (Asbab –al-Nazool)

A Mufassar must know the occasion and causes of the revelation of the Surah and verses, as this helps understanding them, for example, Surah Kauthar was revealed to console the Prophet (p.b.u.h) when his two sons died and his enemies mocked at him, this knowledge helps to understand that his enemies were those who mocked at him and thought that with the death of his sons his name would be cut off.

Similarly, Surah Lahab was revealed to condemn Abu Lahab, when he abused the Prophet (p.b.u.h), when he called the Quraish on the mount of Safa, Ibn Abbas reported, ***"One day the Prophet ascended Safa Mountain and said, "Oh Sabah!" All the Quraish gathered round him and said, "What is the matter?" He said, "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you." He said, "I am a warner to you in face of a terrible punishment." On that Abu Lahab said, "May you perish! Is it for this thing that you have gathered us?" So Allah revealed: "Perish the hands of Abu Lahab!..." (111.1) (Sahih Bukhari)***

Al-Nasikh wa al-Mansukh

The Arabic words 'Nasikh' and 'Mansukh' are both derived from the same root word 'Nasakha' which carries meanings such as 'to abolish, to replace, to withdraw, and to abrogate'. The word nasikh means 'the abrogating', while Mansukh means 'the abrogated'. In technical language these terms refer to certain parts of the Qur'anic revelation, which have been 'abrogated' by others. The abrogated passage is the one called 'mansukh' while the abrogating one is called

nasikh', Allah says, ***"None of Our revelations do We abrogate or cause it to be forgotten, but We substitute something better or similar: know you that God has power over all things?"*** (Al-Baqarah 2: 106)

When the message of Islam was presented to the Arabs as something new, and different from their way of life, it was introduced in stages. The Qur'an brought important changes gradually, to allow the people to adjust to the new instructions.

The Muslims used to indulge in drinking, so the ban came gradually so that they may adjust to the new regulations; in the beginning they were commanded not to pray while they were in a state of drunkards, ***"O you who believe! Approach not prayers with a mind befogged until you can understand all that you say"*** (an-Nisa 4:43) Later the drinking was completely prohibited, and the earlier verse was abrogated by ***"O you who believe! Intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that you may prosper."*** (Maidah 5:90)

Muhakamat and Mutashabihat: The Qur'an contains two kinds of Verses, both of which are fundamental components of the Book, and both of which must be accepted, Allah says, ***"It is He who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundation of the Book, and others not entirely clear. its hidden meaning but none knows its hidden meaning save Allah."*** (Aal- Imran 3:7)

Muhakamat refers to the verses of the Qur'an that are clear and precise in meaning, example of Muhakamat is, ***"O you who believe! When you deal with each other in transactions involving future obligations in a fixed period of time reduce them to writing."*** (Al-Baqarah 2:282)

Mutashabihat are those verses of the Qur'an, the meaning of which is not known, not clear or not completely agreed upon, but open to two or more interpretation. Example of Mutashabihat are unconnected words in the beginning of some Surahs like ***"Ha, Meem, Ya -Sein"*** etc. They are amongst the Mutashabihat; the meaning of which God knows alone. Mutashabihat also include verses concerning the attributes of Allah, the true nature of resurrection, life after death etc.

The Qualities of a Mufassar

- Mufassar should have proper knowledge of Arabic language, its grammar, literature and science of the recitation of the Qur'an.
- He should have such knowledge and insight of the teachings of the Qur'an and Sunnah and he should have ability to scrutinize and judge the soundness of Hadith.
- Mufassar should be aware of the causes (asbab al-nazool) and the occasion of the revelation of Surah and verses.
- He should be aware of 'nasikh' (the abrogating) and 'mansukh', (the abrogated) verses.
- He should also be aware of Muhakamat (clear meaning) and Mutashabihat (whose meaning is not known).

Importance of the Qur'an in Thought and Actions of the Muslims

The Qur'an is the book of Allah revealed to the Prophet Muhammad (p.b.u.h). The Qur'an is a perfect book. It is a book of Guidance as it offers a complete code of life covering all aspect of human life i.e., economic, political, religious, social, legal and moral etc. it is a source of guidance for the whole of humanity; for all the worlds, and for all times to come, Allah says, ***"For We had certainly sent unto them a Book based on knowledge which We explained in detail a guide and a mercy to all who believe."*** (Al-Araf 7:52) Again, He says, ***"A revelation from (Allah) the Most Gracious the Most Merciful. A Book whereof the verses are explained in detail, Qur'an in Arabic for people who understand. Giving Good News and Admonition, yet most of them turn away, and so they hear not."*** (Fussilat 41:35).

The Qur'an is a book of Allah recited for the remembrance of Allah. Recitation of the Quran carries a great reward. The Qur'an is recited in five daily prayers, Salat cannot be performed without the recitation of a surah or some verses of the Qur'an.

The Life of a Muslim revolves around the teachings of the Qur'an. The thoughts and actions of Muslims are shaped by its injunctions. Allah created man and bestowed him with the faculty of learning and understanding to distinguish the right from the wrong. He granted him the freedom of choice and instructed him to live his life according to the teachings of the Qur'an.

- The Qur'an provides much food for the thought of a Muslim; it invites man to ponder over the creation of heaven, the earth, mankind and everything else. Man's purpose in life, His designation as Allah's vicegerent on earth, his duties. ***"Do they not ponder over the Word (of Allah) or has anything (new) come to them that did not come to their fathers of old? (al-Muminun 2869)*** and ***"Allah is He Who raised the heavens without any pillars that you can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to His law)! each one runs (its course) for a term appointed. He doth regulate affairs explaining the Signs in detail that you may believe with certainty in the meeting with your Lord."*** (Ar-Rad13:2)
- The Qur'an tells about the unseen. It tells us about the Existence of Allah, Unity of Allah, His power, His knowledge, His attributes and importance of worshipping Him without associating partner with Him. It also tell him about His angles, His books, His prophets and the day of judgement and predestination. These beliefs are the foundation of Islam and integral part of the faith of every Muslim, the Qur'an says, ***"The Apostle believes in what has been revealed to him from his Lord as do the men of faith. Each one (of them) believe in Allah, His angels, His books and His Apostles."*** (Baqarah 2:285)
- The Qur'an gives an accurate account of the history and laws of ancient people consistent with earlier books, which the Prophet (p.b.u.h) would not have known without revelations. Allah says, ***"These are announcements of the unseen which we reveal to you: neither you nor your people knew them."*** (Hud 11:49) The Quran narrates the stories of the previous prophets and punishment inflicted on the wicked and transgressors in the past.
- The Qur'an contains many prophesies. It predicted the victory of Persians over the Romans, and later the victory of the Romans over the Persians. Allah says, ***"The Roman Empire has been defeated in a land close by; but they (even) after (this) defeat of theirs will***

soon be victorious within a few years." (Ar-Rum 30:2-4). Both the prophecies came true during the life time of the Prophet (p.b.u.h).

The Qur'an contains a complete code of conduct; teachings regarding social, moral, legal, economic and political matters etc. it lays down rules and regulation regarding every aspect of human life; it provides guidance for every stage of man's life. It guides a Muslim's private as well as his public life. It gives guidance to the head of the state as well as a common man; it offers guidance in time of peace as well as in war.

At religious front the Qur'an commands the Muslims to offer prayer, fast in the month of Ramadan, give Zakat and perform hajj, **"And they have been commanded no more than this: to worship Allah offering Him sincere devotion being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight."** (Baiyinah 98:5)

The commands the Muslims to cultivate good character and virtues; to be pious, honest and upright. To show humility and be modest in their dealing with others; and act with justice, **"And swell not your cheek (for pride) at men nor walk with insolence through the earth, for Allah loves not any arrogant boaster."** (Luqman 31:18) It commands the Muslims to abstain from pride, hypocrisy, back biting, lying, and cheating, **"Woe to every (kind of) scandal-monger and backbiter."** (Al -Humazah 104:1) To return a greeting, **"When you are greeted with a greeting, greet you with a better than it or return it."** (Nisa 4:86)

- The Qur'an regulates the social life of a Muslim; it lays down injunctions regarding treatment of parents and children; husband and wife and relatives. It provides rules relating to the treatment of the orphans, the widows, the indigent, the neighbours and the wayfarer, **"And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and into the neighbour who is of kin (unto you) and the neighbour who is not of kin and the fellow traveller and the wayfarer and (the slaves) whom your right hands possess."** (An-Nisa 4:36).
- The Qur'an lays laws regarding marriage, divorce, inheritance etc. Regarding inheritance, it says, **"Allah (thus) directs you as regards your children's (inheritance): to the male a portion equal to that of two females: if only daughters two or more their share is two-thirds of the inheritance; if only one her share is a half."** (An-Nisa 4:11)
- It also lays down laws relating civil and criminal jurisprudence, public administration and justice; Arrangement for the defence of Muslim state and protection of its citizens; principles of war ; treatment of the captives; distribution of booty, congregation prayers in battle
- The Qur'an also lays down the rules and regulation regarding lawful and unlawful; drinking, gambling, adultery and usury are declared unlawful, **"Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that you may succeed."**(Maidah 5:90) and , **"Forbidden to you (for food) are: dead meat blood the flesh of swine and that on which has been invoked the name of other than Allah"** (Maidah 5:5)
- The Quran regulates financial and economic life of Muslims, it commands the Muslims to give proper weight and measure, write down the contract in front of two witnesses, be fair and honest in business transactions. **"Give full measure when you measure, and weigh with a balance that is straight."** (Al-Isra 17:35) **"O you who believe! When you deal with each other in transactions involving future obligations in a fixed period of time reduce them to writing"**. (Baqarah 2:282) It forbids usury, **"Allah has allowed trading and forbidden**

usury.” (Al-Baqarah 2:275)

- The Quran sets punishment for adultery, slander, murder, treason and high way robbery, **“The woman and man guilty of adultery flog each of them with a hundred stripes.”** (An-Nur 24:2) **“And those who launch a charge against chaste women and produce not four witnesses (to support the allegation) flog them with eighty stripes and reject their testimony forever.”** (An- Nur 24:4)
- In political sphere the Qur’an orders the Muslims to obey their leader and those in authority **“Obey Allah, and obey the Messenger, and those charged with authority among you”.** (An-Nisa 4:59)
- The Qur’an is a perfect piece of literature; there does not exist a piece of literature that can match the Qur’an with respect to language, style, form, or content. The Qur’an challenges the non-believer to produce a single Surah like that of the Qur’an but none could imitate it. Allah says, **“Say, “If the whole of mankind and Jinns were to gather together to produce the like of this Qur’an they could not produce the like thereof even if they backed up each other with help and support.”** (Al-Isra 17:88)
- The Qur’an contains many scientific facts, which were unknown in those days, for example the Qur’an tells us about three developmental stages of human embryo, which only recently scientists have discovered. Allah says, **“Man We did create from a quintessence (of clay); Then We placed him as (a drop of) sperm in a place of rest firmly fixed; Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature.”** (Al-Muminun 23:12-14)
The Qur’an also tells us the of mountains in the stabilizing the crust of earth, they hinder the shaking of the earth. Allah says, **“And He has set firm the mountains on the earth so that it would not shake with you.”** (An-Nahal 16: 15) Like-wise, the modern theory of plate tectonics holds that mountains work as stabilizer for the-earth. These and other hundreds of such verses can serve as hypotheses for the modern science to prove its validity.

Summary

Compilation of the Qur’an: It was memorized by the Prophet (p.b.u.h) and the companions, and written down during the life of the Prophet (p.b.u.h) by his scribes on branches of tree, stone, bones and leather. Abu Bakr (R.A.) had it compiled in a form of a book after the battle of Yamamah. Several copies of the Qur’an were made during the reign of Uthman (R.A.) and sent to different provinces.

The Contents of the Qur’an: The Qur’an gives an account of the creation of the Heaven and the earth etc.; it contains stories of the past, prophesies, and Laws. It tells us about seen and unseen, and provides a complete code of life.

Features of Makki Surahs: invites to worship of Allah, belief in the Day of Judgment, prophets etc. Description of the Hell and Heaven etc. it has short surah and short verses.

The Feature of Madinite Surahs: They are long Surahs; long verses; contain detailed teachings regarding every aspects of life; Invite people of the Book to Islam; prescribes Zakat, fasting, hajj and give permission of Jihad etc.

Use of the Qur'an in Legal Thinking

The Qur'an is the book of Allah revealed to the Prophet Muhammad (p.b.u.h) through the Angel Gabriel in the span of 23 years. It is a primary source of laws. Hadith is considered next to the Qur'an as a source of laws. The Qur'an is a perfect book. It is a book of Guidance as it offers a complete code of life covering all dimensions of human life i.e. economic, political, religious, social, legal and moral, as well as personal laws such as hygiene diet, interpersonal relationship etc. Allah says, **"This is the Book; in it is guidance sure without doubt to those who fear Allah."** (Al-Baqarah 2:2). Again He says, **"For We had certainly sent unto them a Book based on knowledge which We explained in detail a guide and a mercy to all who believe."** (Araf 7:52) And, **"(We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto you (also) the Message; that you may explain clearly to men what is sent for them and that they may give thought."** (An- Nahl 16:44)

Characteristics of Quranic Injunction

The injunctions of the Qur'an are the basis of the Islamic Shari'ah and laws of Islam.

Laws in comprehensive

- The laws of the Qur'an are perfect and comprehensive. They govern all actions of the Muslim, and deal with every aspect of human life such as religious, social, economic moral and political etc. Allah says, **"This day have I perfected your religion for you completed my favour upon you and have chosen for you Islam as your religion."** (Al- Maidah 5:3)

Final complete guidance

- The laws of the quran are unchangeable, Allah promised to protect them. Allah says, **"We have without doubt sent down the Message; and We will assuredly guard it (from corruption)."** (al-Hijr 15:9)

- They are eternal, everlasting and universal for all the mankind.

- In spite of the religious nature of these laws, they are humanistic. they recognize the failure of the human nature and hence do not lay undue burden on him, Allah says, **"Allah does not charge a soul with more than it can bear."** (Al-Baqarah 2:286)

- All sources of Islamic law must be in agreement with the Quran, which is the most fundamental source of Islamic knowledge.

The early revelations received in Makkah deal largely with beliefs and morals, while the Surahs revealed in Madinah deal with rules and regulations.

Commandments of Quran

Commandments of the Qur'an are called "Awamir. Things that are forbidden are called "Nawahi," while the absolute and categorical decrees of the Qur'an are known as "Nass."

- In the religious and moral life sphere. It commands the Muslims to pray five times a day, give charity, fast the month of Ramadan and perform hajj. Religious Teachings **"And be steadfast in prayer, and practice charity."** (2:43) **"Pilgrimage there is a duty man owe to Allah, those who can afford the journey."** (Aal- Imran 3:97).

- It provides a set of moral laws instructing man to be upright and pious, be honest and truthful, behave kindly and justly, settle the disputes of others; refrain from pride. **"And swell not your cheek (for pride) at men nor walk with insolence through the earth, for Allah loves not any arrogant boaster."** (Luqman 31:18). It commands him to refrain from backbiting and spying on the secrets of others, **"O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs."** (Hujurat 49: 12). And, **"Be modest in your bearing and subdue your**

Light

- It defines the rights of parents, relatives, orphans, travellers and the wayfarers, **"Serve Allah and join not any partners with Him: and do good to parents, kinsfolk, orphans those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (you meet), and what your right hands possess."** (4:36).

- It lays down rules and regulation regarding inheritance, bequest and will **"Allah advises you concerning your children's (inheritance): the male should get portion equal to that of two females. If there are only daughters two or more should receive two-thirds of the inheritance, and if only one, her share is a half."** (An-Nisa 4:11). And, **"But if at the time of division other relatives of orphans or poor are present feed them out of the (property) and speak to them words of kindness and justice."** (An-Nisa 4:8)

- It also lays rules and regulations regarding crimes and offences; gambling, drinking, stealing, slander, adulatory and fornication. It sets punishments for some offences, **"As for the thieves; male or female cut off his or her hands, a punishment by way of example from Allah for their crime, and Allah is exalted in Power."** (Al-Maidah 5:38) it says regarding adultery and fornication, **"The woman and man guilty of adultery flog each of them with a hundred stripes."** (An-Nur 24:2) **"And those who launch a charge against chaste women and produce not four witnesses (to support the allegation) flog them with eighty stripes and reject their testimony forever."** (An-Nur 24:4)

It lays down the prohibitions and states the unlawful and unlawful. **"Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which has been invoked the name of other than Allah, that which have been killed by; that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows."** Prohibiting gambling, strong drinks, and diving arrows, it says **"O you who believe! Intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork."** (Al-Maida 5:90)

- It also regulates economic life of a Muslim and gives sets of rules and regulations and lays down prohibitions, **"Allah has allowed trading and forbidden usury."** (Al-Baqarah 2:275) **"Give full measure when you measure, and weigh with a balance that is straight."** (17:35).

Relationship of the Qur'an with the Sunnah

How we use Sunnah

Sunnah is the second primary source of law after the Quran. Sunnah literally means the sayings and the actions of the Prophet (p.b.u.h.) or his tacit approval of actions of others.

The Sunnah derives its authority from the Quran. Allah commands the Muslims to obey the Prophet (p.b.u.h.), **"Obey Allah and obey the Prophet."** (At-Taghabun 64:12). Again He says, **"Whatever the Prophet gives you take it, whatever he forbids you refrain from it."** (Al-Hashr 59:7). And, **"He, who obeys the Apostle, obeys Allah."** (An-Nisaa 4:80)

The Quran and Sunnah are related in three different ways:

(supported)

i. Firstly, the Sunnah may consist of rules that merely corroborate and reiterates the Qur'an. The Quran says **"Devour not each other's properties unlawfully unless it is through trade by your consent."** (al-Nisa, 4:19). The Sunnah corroborated it, the Prophet said, **"It is unlawful to take the property of a Muslim without his express consent."** (Bayhaiqi)

The Quran says, **"O you who believe! Obey Allah and obey the Apostle and those charged with authority among you"** (Nisa 4:59) This is corroborated by the Sunnah.

Ibn Umar narrated "The Prophet said, ***"It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it."*** (Sahih Bukhari) In matters of this kind Sunnah cannot be considered as an independent source of law as the origin of this rule is Qur'anic, and the Hadith merely reaffirms the Qur'an.

- ii. The second relationship of Sunnah to the Quran is that it provides explanation to the Qur'an and clarifies what is ambivalent. The Qur'an is a book of Allah which contains the most broad and general principles for human life. These principles were demonstrated, interpreted and explained by the Prophet (p.b.u.h.).

The Qur'an explains the role of the Prophet (p.b.u.h.), ***"and We have sent down unto you (also) the Message; that you may explain clearly to men what is sent for them and that they may give thought."*** (An-Nahl 16:44) In another place, it says, ***"We have sent down to you the Book in truth that you might judge between men as guided by Allah"***. (An-Nisa 4:105)

Thus the Sunnah clarifies and explains details of what is stated generally in the Quran. Many injunctions of the Qur'an cannot be understood without the help of the Sunnah.

The Qur'an tells us repeatedly, ***"Establish prayers and pay charity,"*** (Al-Baqarah 2:43) but it does not explain the method of praying or its timing, or the number of Rak'ahs to be performed in each prayer etc. This was explained and demonstrated by the Prophet (p.b.u.h.), he said, ***"Pray as you have seen me praying"***. (Agreed)

Similarly, the Qur'an commands the Muslims to pay Zakah, but it does not explain the rate of the Zakah, or number of times a person should pay Zakah in a year, this again was explained by the Prophet (p.b.u.h.) he said, ***"No Zakat is payable on property until a year passes away on it."*** (Abu Daud) The Qur'an also commands the Muslims, ***"Pilgrimage thereto is a duty man owes to Allah, for those who can afford the journey."*** (Aal- Imran 3:97) but it does not explain the rites of Pilgrimage, its dress, its prohibitions, timings, or number of times it has to be performed in a person's lifetime, all this was explained by the Prophet (p.b.u.h.). he said, ***"Take your religious rites from me."*** (Sahih Muslim) In both the above mentioned cases the Sunnah is not a primary source.

- iii. The Prophet (p.b.u.h.) also laid down the laws when the Qur'an was altogether silent. The division of inheritance is clearly stated in the Qur'an, but leaving of the wealth for the non-Muslims relatives is not mentioned in the Qur'an. In the Sunnah, we find that the Prophet (p.b.u.h.) said, ***"A Muslim may not inherit from a non-Muslim, nor a non-Muslim inherit from a Muslim."*** (Agreed)

The Qur'an commands punishment of hundred stripes for fornication; however it is silent about adultery. The Sunnah sets the punishment of stoning to death for adulterer. Jabir bin Abdullah narrated, ***"A man came to Allah's Apostle and informed him that he had committed illegal sexual intercourse and bore witness four times against himself. Allah's Apostle ordered him to be stoned to death as he was a married person."*** (Sahih Bukhari).

The Qur'an gives the list of the people to whom a person cannot marry, but some of the prohibitions were provided by Hadith. The Prophet (p.b.u.h.) said, ***"A woman and her paternal aunt cannot be united nor a woman and her maternal aunt."*** (Agreed)

see page 194 for fourth relation.

Ijm'a (Consensus of Opinion)

Ijm'a comes from, jamun or jama'at meaning collecting or gathering or unanimity. Ijm'a is the secondary source of law; it is a consensus of majority opinion of the Muslim jurists at a particular time and of a particular generation. After the death of the Prophet (p.b.u.h.), the Islamic state expanded, new territories came under the Muslim rule, Islam spread to every nook and corner. Because of the rapid spread of Islam, Muslims were faced with new problems, the answer of which could not be found in the Qur'an and the Hadith. Thus, the Muslims resorted to consensus, to reach an agreed solution.

Ijm'a is based on the Qur'an, Allah says, **"You are the best of the people evolved for the mankind enjoining what is right and forbidding what is evil"**. (Al- Imran 3:110) Again it says, **"Thus have We made of you a community justly balanced that you might be witness over the nations, and the Messenger a witness over yourselves."** (Al- Baqarah 2: 143) Allah says, **"O you who believe! Obey Allah and obey the Apostle and those charged with authority among you. If you differ in anything among yourselves refer it to Allah and His Apostle if you do believe in Allah and the Last Day."** (An-Nisa 4:59).

The Prophet (p.b.u.h.) said, **"Gather together the righteous from among my community and decide the matter by their council and do not decide it by any man's opinion."** (Abu Daud) He also said, **"He who goes to (a distance) a hand's breadth from the united body, has cast off the tie of Islam from his neck."** (Abu Daud) In another tradition, Abdullah bin Umar reported, **"Allah's Messenger (peace be upon him) said: Verily my Ummah, will not agree on error and the hand of Allah is upon the community; he who sets himself apart from it will be set apart in Hell Fire."** (Tirmidhi).

If ijthihad of jurists on some point gains full agreement of all the jurists of the period, and it is not contrary to the teachings of the Qur'an and the Hadith then it forms a law.

The Prophet (p.b.u.h.) also practiced Ijm'a; he consulted his Companions about matters that were not concerned with the religion, Allah commanded him to do so, **"Take council with them in the conduct of the affairs."** (Aal- Imran 3:159). During the battle of Uhad the Prophet (p.b.u.h.) consulted his companions and complied with the opinion of the majority and fought the battle out of Madinah, though he personally was against it. During the battle of Trench, he had the trench dug around Madinah on the suggestion of Salman Al-Farisi (RA).

After the death of the Prophet (p.b.u.h.), it is reported that whenever a case came before Abu Bakr (R.A.), he used to consult the Qur'an. If he was unable to find it, the companions would gather around him and would state what they had heard from the Prophet (p.b.u.h.) regarding the matter and Abu Bakr (R.A.) would say, **"Praise be to Allah who has kept among us those who remember what the Prophet had said."** If he was unable to find anything in the Sunnah of the Prophet (p.b.u.h.), he would gather the Companions and consulted them , and if they agreed upon an opinion, he would decide accordingly.

Categories of Ijm'a

- There are two broad types of Ijm'a, The first is the general agreement of all Muslims in matters of beliefs, for example, the Qur'an is the book of Allah, and Muslim must pray five times a day and must give Zakah etc. These beliefs however, are also backed by the Qur'an and Sunnah and the Ijm'a of the Companions of the Prophet (p.b.u.h.).

- The second kind of Ijm'a concerns legal matters and can be defined as the agreement of a group of Muslims about an issue when the Qur'an and Sunnah are silent. This in turn is divided into two types; it may either be explicit or silent.

a. **Explicit Ijm'a** (*'azima or ijma' qawli*): This type of takes place when a question arises and all jurists discuss the matter and unanimously agree on one opinion. This kind of Ijm'a may be done in one session or jurists expressed similar verdict independently in different sitting

b. **Tacit or Silent Ijm'a** (*rukhsah or ijma' sakuti*): This type of Ijm'a takes place when some scholars have discussed or acted according to an opinion and the rest have kept silent, although the matter has been communicated to them and enough time has passed for consideration; they neither spoke against it or in its favour.

The abrogation of Ijm'a is possible by Ijm'a of a similar class, thus an Ijm'a of the Companions can be repealed by another Ijm'a of the Companions and likewise the Ijm'a of the second generation can be abrogated by Ijm'a of the same generation.

Scholar differed in their definition of Ijm'a or who's Ijm'a should be accepted:

- According to some it is the agreement of the people of Madinah.
- According to others the agreement of the four rightly guided caliphs.
- Some claim it is agreement of the Companions as they were the most knowledgeable on religious matters
- Others claim it is the agreement of jurists, who are experts on legal matters.
- According to Sh'iah it is the consensus of Sh'iah Imams.
- According to others it is the agreement of entire Muslim community and public at large, as people cannot agree on anything erroneous. However the Ijm'a of the entire community is not possible as the Muslim community has grown very large and is spread all over the world.

Examples of Laws Derived by Ijm'a

- The Qur'an was revealed in a span of 23 years. It was not compiled in a book form during the life of the Prophet (p.b.u.h.). After his death, on suggestion of Umar (R.A.) and by Ijm'a of the Companions, it was compiled in a book form when many Companions of the Prophet (p.b.u.h.) were killed in the battle of Yamamah.
- During the time of the Prophet (p.b.u.h.) there was only one Adhan for Jumu'ah prayers but during the reign of the caliph Uthman, Madinah expanded considerably and the Adhan could not be heard because of noise in the markets, therefore, it was decided after Ijm'a of the companions that another call should be given.
- The Prophet (p.b.u.h.) prayed tarawih only three or four times in congregation in his lifetime. It was later during the reign of the Caliph Umar (R.A.) that the system of congregation of Tarawih was added after 'Isha prayers.
- Marriage between a man and his grandmother and granddaughter is prohibited by Ijm'a. This prohibition is based on **"Prohibited to you (for marriage) are: your mother daughters sisters father's sisters mother's sisters....."** (An-nisa:23) In this case Ijm'a is continuation of the teaching of the Quran; it added two categories about which the Quran is silent, but conformed to the one mentioned in the Quran.

Qiyas (Analogy)

The root meaning of the word Qiyas is 'measuring', 'accord', and 'equality'. Qiyas is an analogical deduction from the first three sources of law. It is a kind of Ijtihad. Qiyas is the use of Human reasoning to compare an existing situation with one for which the legislation already exists. If a problem arises, which none of these have dealt directly then the scholars try to find a law in any of them, which has a similar cause, and classify the problem in the same manner. Imam Abu Hanifah was the first to adopt Qiyas for formulating law.

The Qur'an has recognized the exercise of private judgment, Allah says, ***"They have hearts wherewith they understand not eyes wherewith they see not and ears wherewith they hear not. They are as cattle nay more misguided for they are heedless (of warning)."*** (Al-Araf 7:179) Again He says, ***"Take warning then, O you with eyes (to see)."*** (Al-Hashr 59:2)! Allah says, ***"There are Signs in this for people who understand."*** (Ar-Ra'ad 13:4)

The Prophet (p.b.u.h.) encouraged Qiyas in his lifetime. He asked Mu'adh bin Jabal when he was deputed to Yemen as a governor, ***"How will you decide when a matter comes to you for decision?"*** He replied, ***"I shall decide according to book of Allah"***. The Prophet (p.b.u.h.) said, ***"If you do not find it in the book of Allah?"*** Mu'adh said, ***"Then according to the Sunnah of the Prophet."*** He asked, ***"If you find nothing therein."*** ***"Then I will exert myself to form my own judgment, Mu'adh replied."*** (Abu Dawood)

According to another tradition the Prophet (p.b.u.h.) said to Abu Musa Al-'Ashari, ***"Judge upon the Book of Allah, If you do not find in it what you need, upon the Sunnah of the Prophet (p.b.u.h.) and if you do not find in that, also, then use your personal opinion."*** (Abu Dawood)

The Prophet (p.b.u.h.) himself performed Qiyas; he treated Hajj as a debt that should be paid by the heirs. Ibn 'Abbas narrated that a woman came to the Prophet (peace be upon him) and said: ***"My mother had vowed to perform Hajj but she died before fulfilling her vow, should I perform Hajj on her behalf? The Prophet (peace be upon him) said, "Yes, perform Hajj on her behalf. Would you not pay off any debts your mother might have left behind upon her death? Pay off what you owe to Allah, for He is most deserving of settlement of His debt."*** (Sahih Bukhari)

Ali (R.A) applied Qiyas when he suggested punishment of 80 lashes to the drunkard, ***"Umar ibn al-Khattab asked advice about a man drinking wine. Ali ibn Abu Talib said to him, "I think that you flog him for it with eighty lashes. Because when he drinks, he becomes intoxicated, and when he becomes intoxicated, he talks confusedly, and when he talks confusedly, he lies. (80 lashes is the same amount as for slandering) Umar gave eighty lashes for drinking wine."*** (Muwatta) ***This is based on "And those who launch a charge against chaste women and produce not four witnesses (to support their allegation) flog them with eighty stripes."*** (An-Nur 24:4)

Shi'ahs do not accept Qiyas as they believe that if a solution to a problem cannot be found in the Quran and Sunnah, then aql or reason should be applied to deduce solution from Quran and Sunnah, and consensus. The Shi'ah views the use of Qiyas (analogy) as being an innovation

which can easily lead the user to erroneous conclusions regarding matters of Fiqh.

In Usul al-Kafi, the following Hadith is cited that forbid the use of Qiyas, Ali ibn Ibrahim narrated from Muhammad ibn 'Isa, ***"..The Imam said, "My father narrated from my great-great-great-grandfather, that the holy Prophet (p.b.u.h) said, "Those who act on the basis of analogy will face their destruction, and lead others to their destruction. Those, who give fatwas without the knowledge of the abrogating and the abrogated, the clear text and that which requires interpretation, they will face destruction, and lead others to their destruction."*** (Usul al-Kafi)

Qiyas is also criticized on the basis that there is a doubt about the "cause or illa" for which Shari'ah value has been established because the revealed text does not mention the cause and as a result one does not know what to use as a basis for Qiyas.

Rules of Qiyas

- Qiyas cannot be used to establish a ruling that disregards a principle established by the Quran and Sunnah.
- Qiyas cannot be used, in a matter where the Quran or hadith has already given a decision.
- Qiyas does not work in the area of beliefs.
- The person who performs Qiyas must be properly qualified.
- Qiyas should be based on the Quran, Sunnah and Ijm'a but not on another Qiyas.
- Proper rules must be followed in establishing Qiyas.

Components of Qiyas Method used in Qiyas

- The fundamental teaching (asl: root) on which Qiyas is based.
- The subsidiary (far'e: branch), the new condition in question.
- The cause ('illah: cause) that connects both the cases .
- The law (Hukm: ruling) that is extended to the new case.

This is illustrated by the following example:

- **The Fundamental teaching (asl):** Identification of a clear, known thing or action that has a resemblance to the modern situation, such as wine drinking, the Prophet said; ***"Every intoxicant is Khamr so every intoxicant is Haram."*** (Sunnan Abu Daud)
- **Subsidiary (far'e):** L.S.D cocaine opium and all other drugs
- **Cause ('Illah):** Identification of the reason behind the known ruling ('illah). For example, wine drinking is forbidden (Haram) because it intoxicates and intoxication leads to forgetfulness of one's duty towards Allah.
- **Law (Hukm):** The reason behind the known ruling is applied to the unknown thing. For instance use of drugs intoxicates the user, so all these drugs are declared Haram (forbidden) as they too make a person forgetful of Allah.

Examples of Laws Derived by Qiyas

- Drugs like marijuana, LSD, cocaine and opium were not found during the time of the Prophet (p.b.u.h.) so nothing directly was said about them, however, the Prophet (p.b.u.h.) had said, ***"Every intoxicant is Khamr, so every intoxicant is Haram."*** (Sunnan Abu Daud) Since these drugs are highly intoxicating, they are all declared Haram.
- Another example is that Wudu is not valid even if the smallest portion of the body, which has to be washed remains dry. Umar ibn al-Khattab reported, ***"A person performed ablution and left small part equal to the space of a nail (unwashed). The Apostle (peace be upon him) saw that and said, "Go back and perform ablution well. He then went back (performed ablution well) and offered the prayer"***. (Sahih Muslim) In another tradition reported by A'ishah (R.A.) that

the Prophet (p.b.u.h.) said that if flour dried on the nails and water had not reached any portion of that nail, Wudu would not be considered to have taken place. Applying this to nail polish, Wudu is not considered to have taken place if a person is wearing nail polish, as nails remain dry.

- The Quran prohibits business after the Adhan of Jumu'ah prayer, **"O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and traffic)."** (Jumu'ah 62: 9) By analogy all kinds of transactions are forbidden as like sales that distract a person from remembrance of Allah (prayer).

Relationship of the Qur'an with the Hadith, consensus (ijm'a') and analogy

- The Qur'an is primary source of law. It is a perfect book; it is a book of Guidance as it offers a complete code of life covering all dimensions of human life i.e., economic, political, religious, social, legal and moral etc. Allah says, **"For We had certainly sent unto them a Book based on knowledge which We explained in detail a guide and a mercy to all who believe."** (Araf 7:52). The laws of the Qur'an are universal, eternal and unchanged.
- Sunnah means the sayings, actions and tacit approval of the Prophet (p.b.u.h.). It comes next to the Qur'an as a source of law. It draws its authority from the Quran. Allah says, **"Whatever the Prophet gives you take it, whatever he forbids you refrain from it."** (Al-Hashr 59:7). Many injunctions of the Qur'an cannot be understood without the help of Sunnah. The Qur'an contains the most broad and general principles for human life. These principles were demonstrated, interpreted and explained by the Prophet (p.b.u.h.).
- Ijm'a is the third source of law. It is secondary source of law; it is consensus of majority opinion of the Muslim jurists at a particular time and of a particular generation. When the Muslims are faced with new problems and situations, the answer of which cannot be found in the Qur'an and the Hadith. They resort to consensus to reach an agreed solution. Ijm'a is based on the Qur'an, Allah says, **"You are the best of the people evolved for the mankind enjoining what is right and forbidding what is evil".** (Al-Imran 3:110) ijm'a should not be contrary to the teachings of the Qur'an and the Hadith.
- Qiyas is the fourth source of law. It is an analogical deduction from the first three sources of law. Qiyas is the use of Human reasoning to compare an existing situation with one for which the legislation already exists. If a problem arises, which none of these have dealt directly then the scholars try to find a law in the Quran or Sunnah, which has a similar cause, and classify the problem in the same manner. It is extension of the Qur'anic laws. the Qur'an has recognized the exercise of private judgment, Allah says, **"There are Signs in this for people who understand."** (Ar-Ra'ad 13:4).

All sources of Islamic law must be in agreement with the Quran, which is the most fundamental source of Islamic knowledge

Summary

Compilation of the Qur'an: It was memorized by the Prophet (p.b.u.h) and the companions, and written down during the life of the Prophet (p.b.u.h) by his scribes on branches of tree, stone, bones and leather. Abu Bakr (R.A.) had it compiled in a form of a book after the battle of Yamamah. Several copies of the Qur'an were made during the reign of Uthman (R.A.) and sent to different provinces.

The Contents of the Qur'an: The Qur'an gives an account of the creation of the Heaven and the earth etc.; it contains stories of the past, prophecies, and Laws. It tells us about seen and unseen, and provides a complete code of life.

Features of Makki Surahs: invites to worship of Allah, belief in the Day of Judgment, prophets

etc. Description of the Hell and Heaven etc. it has short surah and short verses.

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Features of Makki Surahs: invites to worship of Allah, belief in the Day of Judgment, prophets etc. Description of the Hell and Heaven etc. it has short surah and short verses.

Relationship of the Qur'an with the Sunnah: The Qur'an contains general principles, while the Sunnah further interprets and explains and corroborates them. Sunnah also lays down the laws when the Qur'an is silent.

Ijm'a is consensus of majority opinion of the Muslim jurists at a particular time and of a particular generation. It is used when the Qur'an and the Sunnah are both silent.

Qiyas is the use of Human reasoning to compare the present situation with one for which the law already exists.

Chapter 3

The Life and importance of The prophet Muhammad (p.b.u.h.)

Conditions of Arabia before the Advent of Islam

The pre-Islamic period of history of Arabia is known as the period of jahiliyyah or the period of ignorance. There were several reasons for this, as explained below:

Religious Conditions

Idol Worshipping: The Arabs, before the advent of Islam were mostly idol worshippers, with the exception of the Jews and the Christian every tribe had its own deity; there were about 360 idols in Ka'bah at the time of the conquest of Makkah. People from different parts of Arabia used to come to pay their homage to these idols; Al Habal was the chief of these deities, whereas Al Lat, Al Uzzah, and Al Manat were female deities, and were referred to as the "Daughters of Allah". There were hundreds of other idols; animals were sacrificed at their altar; and the blood of these animals was presented as an offering to these deities. They considered angels to be daughters of Allah, *"Has then your Lord (O Pagans!) preferred for you sons and taken for Himself daughters among the angels? Truly you utter a most dreadful saying!"* [Isra 15:40]

Elements in the Nature: Beside the idols, the Arabs worshipped the sun, the moon, and the stars; they regarded trees, stones, caves and other objects of nature as holy. Some believed in ghosts and jinn. They were steeped in superstition and they resorted to the process of divination through arrows. Some were devoted to fire-worship and they built altars and shrines to fire.

Christianity, Judaism, and Zoroastrian: During the period of jahiliyyah Christianity, Judaism and Zoroastrianism were also practiced in Arabia. The Christians and the Jews had distorted their religions. The Christians believed that the Christ was the son of God, while the Jews believed that

Ezra was the son of God. ***"The Jews call Uzair a son of Allah and the Christians call Christ the son of Allah."*** [at-Taubah 9:30] They had distorted and modified their books to serve their own purpose.

Social Conditions

The Arab society at the time of jahiliyyah was morally corrupt. Arabs were superstitious, uncivilized and barbarous. They indulged in all kind of vices; they were addicted to gambling, drinking, and stealing; and practiced fornication, adultery and usury. Unfair trade practices were widespread. 'Might is right', was the order of the day. Slavery was common and master enjoyed the right of life and death over his slaves. Injustice and all kind of malpractices were rampant in the society. Raiding the trading caravans as well as highway robbery was common.

Position of Women

The position of women in the Arabian society was so low that they could be inherited like property or animals; they were regarded as chattels; they had no right and no social standing. A man could marry as many women as he liked, and could divorce them any time he wished. The birth of a daughter was regarded as a matter of shame to the family. Some tribes buried female infants alive. ***"When news is brought to one of them of (the birth of) a female (child) his face darkens and he is filled with inward grief. With shame does he hide himself from his people because of the bad news he has had! Shall he retain it on (sufferance and) contempt or bury it in the dust?."*** (AnNahl16:58-59) Children were murdered for fear of poverty that would come from raising them.

Cultural Conditions

The Arabic language and poetry was fully developed and the Arabs excelled in poetry. Every year a fare used to be held at Ukaz, where poetry contest were held and the best poems were written in gold letter and hung on the Ka'bah. The Arabs had excellent memories, and they were proud of their eloquence and regarded all other people as dumb and mute. They were brave people; loyalty to their tribe; courage, vindication of the honour and glorification of the tribes was regarded as virtues. The Arabs were always ready to pick a fight, and did not hesitate to shed blood. A minor incident would stir up a dispute which, would last for many years, and thousands of lives would be lost.

Political Conditions

The Arabs did not have an organized government. Most of them were nomads with no settlements. They were scattered tribes who would settle where ever they found water and pasture. The chiefs of the tribes were chosen because of their bravery, wealth, and wisdom. Tribal loyalties led to inter-tribal rivalry and jealousy. Disputes among tribes arose over cattle pastures, springs of water, horse racing and other minor matters. The dispute would stretch to many years. One such dispute harb -Al - Basus stretched to ten years, while battle of Dahis and Ghabra started over horse racing and lasted for many decades. The tribe stood by its members and would not rest till they had avenged him in case of injury or murder.

The life of the Prophet (570AD-632D)

Birth and Early Life

Lineage

Prophet Mohammad (p.b.u.h) has a distinguish lineage. He was a descendent of prophet Isma'il (p.b.u.h), son of prophet Ibrahim (p.b.u.h). Mohammad's father Abdullah, was the son of Abdul Muttalib bin Hashim, bin Abdul Manaf, bin Qusayy, bin Kilab, bin Murrabin Fehr. Fehr was also called Quraish, he was a powerful man; hence, his descendants came to be called Quraish. The Quraish was a famous branch of the Ismaelite Arabs

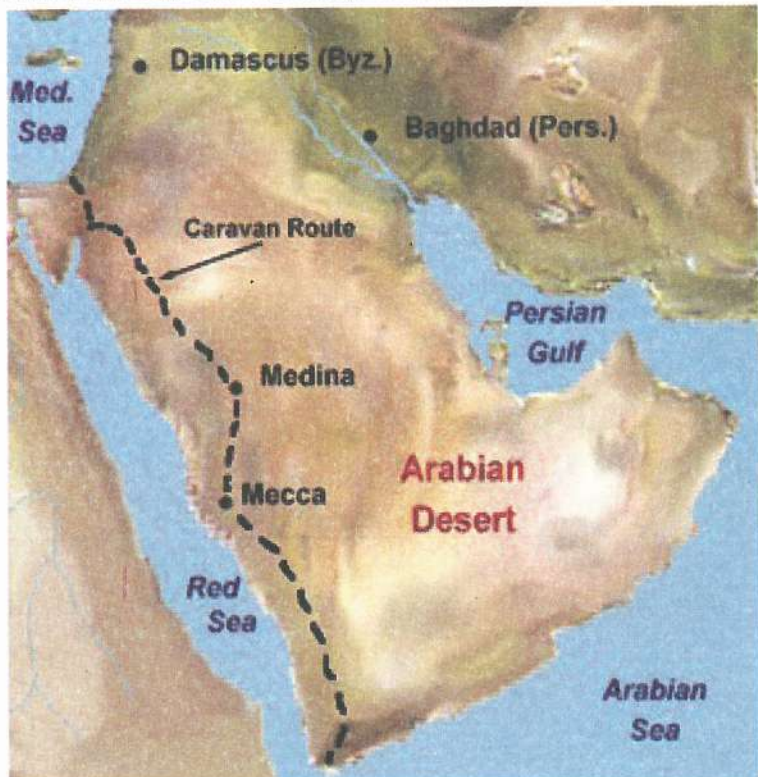
In the fifth year of the Christian era one of the descendants of Fehr, Qusayy united all the tribes of Quraish and took custody of the Ka'bah and responsibility for the welfare of the pilgrims. He provided them with food and water during the season of pilgrimage, with the result that the Quraish became influential amongst the Arab tribes. After Qusayy the offices of Makkah were divided between his sons, Abdul Manaf and Abdul-Dar, but of the two, Abdul Manaf gained greater fame and was held in high esteem throughout Arabia.

Abdul Manaf had four sons: Hashim, Abdul Shams, Al-Muttalib, and Naufal. Hashim, the father of Abdul Muttalib was responsible for giving food and water to the pilgrims. He was also the first man who started Quraish's two journeys of summer and winter for trade purposes.

Hashim married Salma, who gave birth to 'Abdul- Muttalib, the Prophet's grandfather. The family came to be known as Banu Hashim, (Hashmites) named after the Prophet (p.b.u.h)'s great Grandfather Hashim.

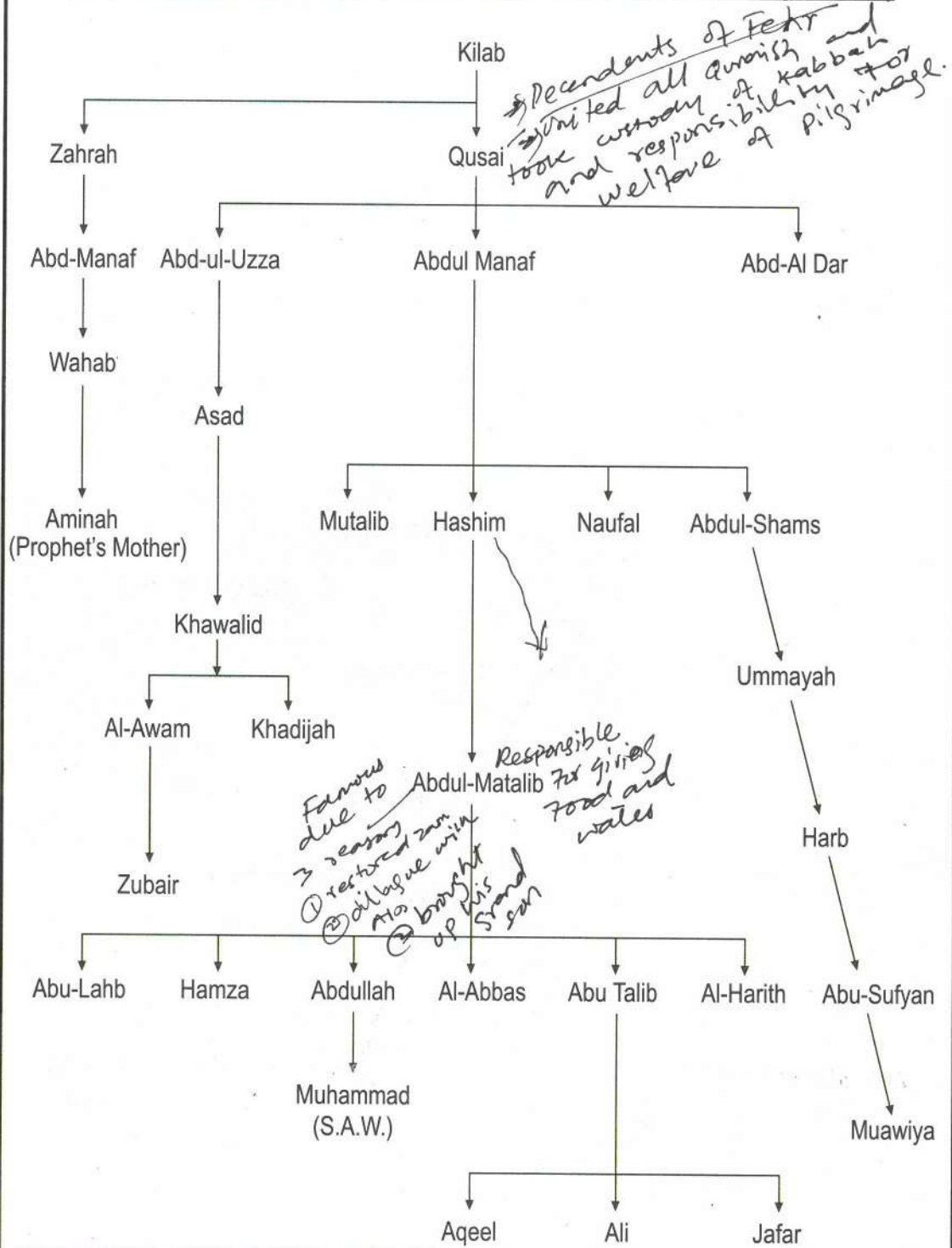
Abu Muttalib

Abdul Muttalib was known in history for three things; he restored the well of Zamzam, which had disappeared, he had a dialogue with Abraha As-Sabah Al-Habashi, the king of Yemen



Trade Route of the Quraish Caravans

GENEALOGICAL TABLE OF THE PROPHET (S.A.W)



who had come to destroy Ka'bah; and he brought up his grandson Muhammad (p.b.u.h). The Quraish respected Abdul Muttalib because of his generosity, reliability, and wisdom. He carried on the duty of watering and feeding the pilgrims. 'Abdul-Muttalib had ten sons, Al-Harith, Az-Zubair, Abu Talib, 'Abdullah, Hamzah, Abu Lahab, Ghidaq, Maqdam, Safar and Al-'Abbas. He also had six daughters; Umm Al-Hakim, Barrah, 'Atikah, Safiyah, Arwa and Umamah. His youngest son Abdullah was married to Aminah, the daughter of Wahab bin 'Abd Munaf bin Zahra bin Kilab. Soon after his marriage, Abdullah went to Syria on a mercantile expedition. On his way back he fell ill at Madinah and died there, leaving behind five camels, a flock of goats and a slave girl, called Barakah (Umm Aiman)

Aminah was pregnant at the time. She gave birth to a son on Monday, the twelfth of Rabi-al-Awal 570 A.D. the Year of Elephant; the year in which Abraha invaded Ka'bah. The child was named Muhammad (p.b.u.h.) by his grandfather, and Ahmad by his mother. Both these names are mentioned in the Qur'an. Soon after his birth, Thaubiyah the slave girl of his uncle Abu Lahab suckled him, she had also suckled Hamzah. The Prophet (p.b.u.h.) said, "**Hamzah is my brother by reason of fosterage**". (Sahih Muslim). Though Thaubiyah nursed him only for a few days, yet the Prophet (p.b.u.h.) looked upon her and her family with great respect and felt a deep sense of loyalty towards them. After his marriage to Khadijah, Thaubiyah often visited him, and he always received her with love and affection. Even after his migration to Madinah, he would send her clothes and other gifts.

Childhood

According to the custom of Arabia, new born were raised by wet nurses, away from the busy cities. Therefore, keeping with the local tradition, the infant Mohammad's (p.b.u.h.) upbringing was entrusted to Halima, who belonged to the tribe of Banu Sa'ad. Great blessing and good fortune surrounded Halima and her family as long as Mohammed (p.b.u.h.) stayed with her; they were never short of food; and their flock yielded milk in abundance. Mohammad (p.b.u.h.) remained with Banu Sa'ad for five years, where he learned pure Arabic dialect, he took pride in it, he said, "**Verily I am the most perfect Arab amongst you; my descent is from Quraish and my tongue is the tongue of Banu Sa'ad.**" (Ibn Hisham)

At the time of Ta'if expedition, his foster sister Shyama was brought along with other captives of war. He treated her with great respect when she informed him that she was his foster sister. When he recognized her, he spread his mantle, and asked her to sit upon it. He gave her the option of remaining in his house, but she preferred to return home with the gifts that he had given her.

After two years, Muhammad (p.b.u.h) was brought back to his mother but there was epidemic in Makkah so she sent him back with Halimah. When Mohammed (p.b.u.h.) was about five years old, the Angel Gabriel came and his chest was opened and a clot of blood was taken out of his heart and it was washed with Zam-Zam water.

Anas narrated, "Gabriel came to the Messenger of Allah (p.b.u.h.) when he was playing with other boys, he took hold of him and threw him on the ground and took out his heart, from which he took out a clot of blood and said that this was the Shaytan's share of you". Then he washed it in a vessel of gold that was filled with Zam-Zam then put it back together and returned it to its place." (Sahih Muslim)

Umar ibn Saib reported, "One day when the Apostle of Allah (peace be upon him) was sitting, his foster-father came forward. He spread out of a part of his garment and he sit on it. Then his mother came forward to him and he spread out the other side of his garment and she sat on it. Again, his foster-brother came forward. The Apostle of Allah (peace be upon him) stood for him and seated him before himself." (Sunnan Abu Daud)

Amna
↓
Sawar bin
Suckled
also
suckled
Hamzah
(7 days)
↓
Halima

slave girls
of Abu Lahab

8 days
old

2 years old

6, 7

Prophet (p.b.u.h.) had a happy time with the children of Halimah and later looked upon them as his own kin and had great regard for the family. Halimah used to visit him in Makkah after his marriage to Khadijah. Once at the time of drought in Makkah in which many cattle died, Halima visited Khadijah who gave her a camel and a flock of forty sheep. On another occasion, the Prophet (p.b.u.h.) spread out his mantle for her to sit as a sign of special respect.

When Muhammad (p.b.u.h.) was six years old, he was returned to his mother. She took him to Madinah to visit the grave of her husband. On their return journey, she passed away at Abwa and was buried there. It is reported that in his fifties, the Prophet (p.b.u.h.) visited the grave of his mother and tears filled his eyes.

Umm Aimen, the slave girl brought Muhammad (p.b.u.h.) to his grandfather Abdul Muttalib, who brought him up with love and affection. When Muhammad (p.b.u.h.) was eight years old, Abdul Muttalib died, before his death he entrusted him to the care of his son Abu Talib. Abdullah, the Prophet's father and Abdul Muttalib were brothers by the same mother.

Abu Talib was very kind to Muhammad (p.b.u.h.); he was loving and affectionate towards his nephew; he would let him sleep in his bed, eat by his side, and take him wherever he went. He was a lifelong friend and helper. Allah says regarding this, **"Did He not find you an orphan and give you shelter (and care)."** (Ad-Dhuha 93:6) When he was a boy, Muhammad (p.b.u.h.) looked after the flocks of Abu Talib.

Abu Musa narrated, the monk said, "This is the chief of the universe; this is the Messenger of the Lord of the universe whom Allah is commissioning as a mercy to the universe." Some sheikhs of Quraish asked him how he knew, and he replied, "When you came over the hill not a tree or a stone failed to bow in prostration, and they prostrate themselves only before a prophet. I recognize him by the seal of prophecy, like an apple, below the end of his shoulder-blade." (Tirmidhi)

Journey to Syria

At the age of twelve, Muhammad (p.b.u.h.) accompanied Abu Talib on a trade journey to Syria. There, he met a Christian monk named Bahira, who saw the signs of prophethood in him. He spoke high of Muhammad (p.b.u.h.) and told Abu Talib to take special care of his nephew and protect him. On hearing that Abu Talib sold his merchandise and brought Muhammad (p.b.u.h.) back to Makkah.

The Battle of Fijar

Between the years 580-590, a sacrilegious war broke out at the fair of Ukaz in which all the tribes of Arabia were involved. It lasted for many years. Muhammad (p.b.u.h.) was present in this battle, however he did not participate in actual fighting, he helped his uncles by picking up the stray arrows thrown by the enemy and giving them to his uncles.

The Truce of Fudul

When Muhammad (p.b.u.h.) was fifteen years old, a war broke out during the Hajj season between the Quraish and Hawazin, despite the fact that war was forbidden during the pilgrimage season.

Seeing the injustice, and ravages of war, some tribes decided to form an alliance to protect the rights of the oppressed and provide them with justice. For this purpose they assembled in the house of Abdullah bin Jad'an, they agreed that if they found anyone either a native of Makkah, or an outsider had been wronged they would help him against the aggressor till the stolen property was restored to him. This alliance came to be called Hilf-Al Fudul (truce of Fudul), according to some it was named after the names of the leading members of the alliance and according to others it was thus named as the confederates did not allow the wrong doers to retain any stolen property. Mohammad (p.b.u.h.) was present on the occasion of the oath, and was very happy

with its objectives. He said in later years, ***"I witnessed in the house of Abdullah bin Jad'an a covenant which I would not exchange for any number of fine camels; and if I were asked to take part in it during Islam I should do so."*** (Ibn Hisham)

Youth

Muhammad (p.b.u.h.) led a virtuous life. He was considerate, kind, forbearing, patient, noble hearted and a man of principles. He never indulged in evil practices that were common in Arabia. He shunned gambling, drinking, and other vices. He was honest and truthful and was known as "Sadiq" and "Ameen" for these characteristics.

Muhammad (p.b.u.h.) had a sensitive and gracious nature; from his early childhood, he was aware of the suffering of the oppressed and the poor. He pondered over the condition of the Arabs.

On the occasion of the annual pilgrimage, Muhammad (p.b.u.h.) used to supply water to the pilgrims and look after their comforts. He was a merchant by profession. He was always fair and honest in his dealings. He travelled with trade caravans to Syria and Yemen. In between his trading missions, Muhammad (p.b.u.h.) worked as a shepherd that provided him opportunity for meditation. Abu Hurairah reported, the Prophet said, ***"Allah did not send any prophet but shepherded sheep."*** His companions asked him, ***"Did you do the same?"*** The Prophet replied, ***"Yes, I used to shepherd the sheep of the people of Mecca for some Qirats."*** (Bukhari)

Shepherd is ON THE ALERT TO THE MOVEMENTS
It should be kept in mind that the period of looking after the sheep forms a training ground for a prophet. A shepherd is on the alert to the movements of his sheep and he does not let them go stray or fall victim to the beasts of prey. So is the case of the prophet who always thinks of the welfare of humanity and guides them to the straight path and keeps them from going astray.

Marriage with Khadijah

Integrity, honesty, fair dealings and truthfulness
Muhammad (p.b.u.h.) was hard working and always acted with great integrity and honesty, he was well known in trading circles for his fair dealings and truthfulness. Khadijah bint Khuwalid, a rich widow from the clan of Banu Naufal used to send her goods with agents, she was in need of a trustworthy person to take her merchandise to Syria. She had heard about the honesty of Muhammad (p.b.u.h.) and approached him for this purpose and sent her slave Maysera with him.

Muhammad (p.b.u.h.) worked diligently and earned a great deal of profit. When they came back Maysera praised him for his honesty, Khadijah (RA) was very much impressed, and she proposed marriage to him, which he accepted after consultation with his uncles. Hamzah bin Muttalib went with him to Khuwalid to ask her hand. At the time of his marriage, Muhammad (p.b.u.h.) was 25, while Khadijah was 40 years old. The marriage was successful. Khadijah (RA) was a loving and devoted wife. They were blessed with four daughters; Ruqayyah, Zaynab, Umm Kulthoom, and Fatimah (RA) and two sons; both the sons died during infancy.

Imp of Khadijah / Freed from financial worries
Khadijah (RA) was the first person to accept Islam; she supported Muhammad (p.b.u.h.) in his struggles, and stood by his side in the days of trial and struggle. The marriage freed Muhammad (p.b.u.h.) from financial worries and provided him opportunity to devote his time to a life of prayers, meditation, and retirement. He spent more and more time in a cave on the mount of Nur, a few miles away from Makkah. He would spend the nights in prayers and the days fasting. Thus he lived there for fifteen years, till the call to prophethood came.

Arbitration

Quraish decided to repair Ka'bah, which, had been damaged due to floods. When the question

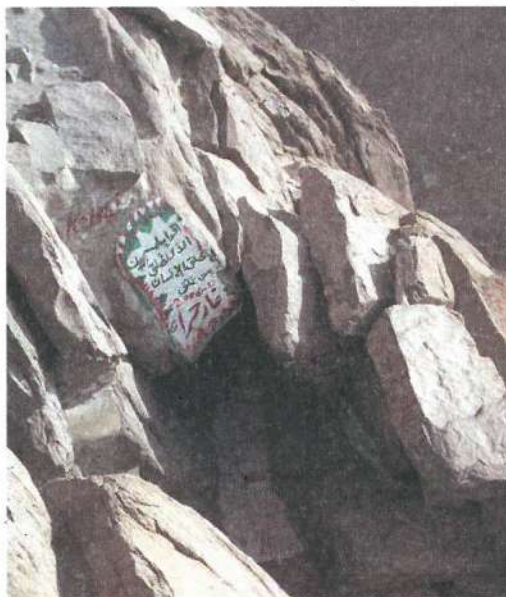
of placing the Black Stone arose, a dispute started as every tribe was eager to have the honour to install the Black Stone. The dispute was prevented by an elder who suggested that the arbitration of the first person who entered the mosque next morning should be taken, and all accepted the decision. Muhammad (p.b.u.h.) happened to be the first person who came to Ka'bah, and he accepted to arbitrate. Muhammad (p.b.u.h.) placed the Black Stone in a sheet and asked the leaders of all the tribes to lift it to the level where it was to be placed, then; he himself deposited it in its place. Thus, Muhammad (p.b.u.h.) was able to prevent a crisis with his wisdom and diplomacy, which could have led to bloodshed.

The Call of Prophethood

Muhammad (p.b.u.h.) used to retreat in seclusion to the cave Hira, in the mount of Nur, where he passed his time in meditation. He used to take some provisions with him, when these finished, he would go back home. He spent the time in worshipping and pondering at the conditions of his people. He contemplated over the conditions of the society; the affairs of the tribes were in a sad state; there was unnecessary bloodshed; the weak and the women were helpless; Injustice and oppression was common. A'ishah reported, *"The commencement (of the Divine Inspiration) to Allah's Apostle was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He come back to (his wife) Khadijah again to take his provision (of food) likewise."* (Sahih Bukhari)

Muhammad (p.b.u.h.) was nearly forty years old, when towards the end of Ramadan, an Angel came in the form of a man. The Angel said to him, *"Read,"* he said, *"I cannot read,"* he himself reported, *the Angel hugged and squeezed me so hard that I thought that I would die of suffocation, then he released me and said, "Read,"* and again I said, *"I cannot read,"* then the third time he squeezed me as before and said, *"Read in the name of your Lord who created, created man from a clot of blood. Read, your Lord is most generous, who taught man with the pen. Taught man what he did not know."* (Al-Alaq 96:1-5), (Sahih Bukhari)

He recited these verses after the Angel, and he felt as if the words were written on his heart. These were the first five verses of surah Alaq. Muhammad (p.b.u.h.) was greatly shaken by



Cave of Hira

this strange experience. He thought that he might be possessed by evil spirits, or inspired by jinns. So he fled from the cave. When he was half way down the slope, he heard a voice above him saying: **"O Muhammad (p.b.u.h.) you are the Messenger of Allah, and I am Gabriel."** He raised his eyes and saw the Angel filling the whole horizon, and again he said, **"O Muhammad you are Messenger of Allah and I am Gabriel."** Wherever he looked, he saw the Angel flying in the distance. He stood there until the Angel disappeared. (At-Tabari)

Muhammad (p.b.u.h.) *Rushed home greatly disturbed* and related the event to his wife Khadijah, she comforted him, and reassured him saying, **"Allah will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamity-afflicted ones."** (Sahih Bukhari)

Waraqah wished he was young and could live up to the time when your people would turn you out. Then she took him to her cousin Waraqah Bin Naufal, who was a Christian, and had knowledge of the old scriptures of Torah and the Gospel. Waraqah heard from Muhammad (p.b.u.h.) all that had happened, and told him that the same Angel came to Moses. Waraqah wished he was young and could live up to the time when Muhammad's people would turn him out of the city.

Aisha narrated, **"Khadijah then accompanied him to her cousin Waraqa bin Naufal bin Assad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadijah said to Waraqa, 'Listen to the story of your nephew, O my cousin!' Waraqa asked, 'O my nephew! What have you seen?' Allah's Apostle described whatever he had seen. Waraqa said, 'This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out.' Allah's Apostle asked, 'Will they drive me out?' Waraqa replied in the affirmative and said, 'Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly.' But after a few days Waraqa died and the Divine Inspiration was also paused for a while."** (Sahih Bukhari)

After the first revelation, there was no other revelation for a considerable time. The Prophet (p.b.u.h.) was greatly disturbed, and began to fear that the he had incurred the displeasure of Allah. Many times, he went to the top of the mountains, he wanted to throw himself down, but the Angel would appear and say, **"O Muhammad! (p.b.u.h.) you are indeed a Messenger of Allah."** (Sahih Bukhari)

Sometimes after the first revelation, Muhammad (p.b.u.h.) saw the angel Gabriel again flying in the sky seated on a chair. The Prophet (p.b.u.h.) became frightened and rushed home, and asked Khadijah to cover him. She covered him with a blanket. The angel Gabriel brought the second revelation that said, **"O you, who are wrapped in your mantle! Arise and warn! Glorify Your Lord! Purify yourself! Give Up uncleanness! Give not in order to have more in return! For the sake of your Lord endure patiently."** (74:1-7)

The Early Converts

The Prophet (p.b.u.h.) started preaching secretly to people who were close to him, his relatives and his friends. The first people to accept Islam were his wife Khadijah, his cousin Ali bin Abu Talib, his friend Abu Bakr bin Qahafa, his slave Zayd bin Haritha.

'Uthman bin 'Affan, Talha bin 'Ubaydullah, Zubair bin 'Awwam, 'Ubaidah bin Jarrah, Sa'ad bin Abu Waqas, 'Abdur Rahman bin 'Auf and Abdullah bin Mas'ud etc.

He said, **"O Quraish people! Buy yourselves I cannot save you from Allah (if you disobey Him). O Bani Abu Manaf! I cannot save you from Allah (if you disobey Him). O 'Abbas! The son of 'Abdul Muttalib, I cannot save you from Allah (if you disobey Him). O Safiyah, (the aunt of Allah's Apostle) I cannot save you from Allah (if you disobey Him). O Fatima, the daughter of Muhammad! Ask what you wish from my property, but I cannot save you from Allah (if you disobey Him)."** (Bukhari) **"O sons of Abdul Muttalib! I know of no Arab who has come to his people with a nobler message than mine. I have brought you the best of this world and the next. Allah has ordered me to call you to Him, so which of you will stand by me in this matter."** (Sahih Bukhari)

were also among the early converts of Islam.

For three years, the Prophet (p.b.u.h.) preached the message of Allah secretly. Islam started spreading gradually. Then again a revelation came commanding him to preach his relatives, **"And warn your relatives."** (Ash-Shura 26:214)

After this revelation, the Prophet (p.b.u.h.) invited his relatives and tribe to dine at his home. After the dinner No one responded to the message, except Ali who said, **"I am the youngest of you, my feet may not be strong but O Muhammad! I shall be your helper! Whoever opposes you I shall fight him as mortal enemy."** The elders laughed and dispersed.

Call at Safa

Soon another revelation followed commanding him to make his message public **"Therefore, declare openly to them, what you are commanded, and turn away from the pagans."** (Al-Hijr 15:94)

After this command, the Prophet (p.b.u.h.) assembled the people of Makkah at the Safa hills, and asked them, would they believe him if he told them that an army was standing behind the Safa hill. They all replied that they would, as they had never heard him tell any lie, however when the Prophet (p.b.u.h.) invited them to the Oneness of Allah and his prophethood, they turned away.

Opposition and Persecution

After that, the Prophet (p.b.u.h.) started preaching openly, more and more people entered the folds of Islam. The Quraish felt threatened and began to harass his followers. They persecuted the poor Muslims and opposed the Prophet, (p.b.u.h.) ; they jeered at him and ridiculed him. They threw dirt and filth at him and strewed his path with thorns and brambles, and he even pelted him with stones. Abu Lahab wife used to tie bundle of thorns and strew them on his path to injure him .

On one occasion when the Prophet (p.b.u.h.) was offering prayers in Ka'bah, a man from Quraish rolled his sheet round the neck of the Prophet (p.b.u.h.) and tried to strangle him. Once the Prophet (p.b.u.h.) was prostrating in Ka'bah while praying, Uqbah bin Abi Mu'ait brought intestines of camel and placed it on his back, Fatimah, the Prophet's (p.b.u.h.) daughter, removed the filth from her father's back.

Abu Lahab made his sons divorce their wives Ruqqayah and Umm Kulthoom who were the daughters of the Prophet (p.b.u.h.) .

The Quraish launched a campaign against the Prophet (p.b.u.h.), portraying him as a madman, soothsayer, poet and magician. Poets were hired to produce abusive poems and ridicule the Prophet (p.b.u.h.). When his sons died they called him al-abtar; a man who did not have a son to carry on his name. However, the quraish could not harm him physically, the way they mistreated the slaves and the poor, as he belonged to a noble family and enjoyed the protection of Abu Talib who was the chief of his tribe.

The newly converted slaves and the poor Muslims were subjected to great physical torture. They were exposed to the scorching sand of the desert, dragged on it and even starved. Bilal ibn Rabah used to be tied down on the burning sand and a heavy stone laid on his chest, yet Bilal remained steadfast and would always utter, **"Allah! The One, Allah! The One."** Abu Bakr bought him from his master and set him free.

Ibn Abbas reported, "When the Verse: **"And warn your tribe of near-kindred,"** was revealed, the Prophet ascended the Safa (mountain) and started calling, **"O Bani Fihri! O Bani 'Adi!"** Addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraish came and the Prophet then said, **"Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?"** They said, **"Yes, for we have not found you telling anything other than the truth."** He then said, **"I warn you about a terrible punishment approaching you."** **"Abu Lahab said (to the Prophet) 'May your hands perish all this day. Is it for this purpose you have gathered us?'"** Then it was revealed: **"Perish the hands of Abu Lahab (the Prophet's uncles), and perish he! His wealth and his children will not profit him..."** (Al-lahab 111.1-5)(Sahih Bukhari)

Others who suffered were Yasser and his wife Summayya, who was the first martyr of Islam. She was tortured to death by Abu Jahl. Suhaib Rumi was tortured to the extent that he lost control over what he said, and repeated anything that his oppressors asked him. Zinra was a Roman slave who was tortured till she turned blind. Khabab bin Arrat was a blacksmith who was branded on the back with his own tools. They would throw him on burning coal and tie a heavy rock on him so that he could not move.

The Quraish adopted milder punishments for their own kinsmen. Each family was held responsible for punishing its members who embraced Islam, thus Uthman bin 'Affan used to be beaten up by his uncle. Once his uncle wrapped him up tightly in a mat and burned smoke from below.

Abu Bakr (R.A.) and Talha were also harassed. Once they were tied up by the same rope, when they were praying, but mysteriously the rope was untied.

Abdullah bin Abbas reported, the Quraish proposed to the Holy Prophet; *"We shall give you so much of wealth that you will become the richest man of Makkah; we shall give you whichever woman you like in marriage; we are prepared to follow and obey you as our leader, only on the condition that you will not speak ill of our gods. If you do not agree to this, we present another proposal which is to your as well as to our advantage."* When the Holy Prophet asked what it was, they said that if he would worship their gods, Lat and Uzza, for a year, they would worship his God for the same space of time. The Holy Prophet said, *"Wait awhile; let me see what my Lord commands in this regard."* Thereupon the revelation came down: *Qul ya-ayyuhal-kafirun...(Al-Kafirun 108) and: Qul afa-ghair Allahi...(Az-Zumar: 64): "Say to them: ignorant people do you bid me to worship others than Allah?"* (Ibn Jarir, Tabarani)

When the Quraish failed in all their attempts to change the faith of the Muslims, they decided to adopt a policy of conciliation to stop the Prophet (p.b.u.h.) from preaching Islam. They sent one of their leaders 'Utbah bin Rabi'ah with offers of great wealth or marriage to a beautiful woman of his choice or kingship of Makkah, but the Prophet (p.b.u.h.) declined and recited verses from the Qur'an. 'Utbah was greatly impressed by the verses and returned to Quraish, and told them to leave the Prophet (p.b.u.h.) alone.

Another proposal
The leaders of Quraish then came up with another proposal; they proposed to the Prophet (p.b.u.h.) that he should worship their gods and they in return would worship his God. In that way there would come about a compromise and hostilities would cease. Allah revealed to them, that there could be no compromise on this and declared, ***"You have your religion and I have my religion."*** (Al-Kafirun 109:6)

The Quraish then went to Abu Talib and asked him to withdraw his protection, or restrain his nephew from preaching, otherwise, they would resort to violence. When Abu Talib appealed to the Holy Prophet (p.b.u.h.) not to bring disaster to himself or to his family the Prophet (p.b.u.h.) replied, ***"O uncle! Even if they place the sun on my right hand and the moon on my left to force me to renounce my mission, I would not stop until God fulfils my mission or destroys me in the process."*** Hearing this Abu Talib said to him, ***"Go and preach what you please, for by God I will not forsake you."*** (Ibn-Hisham).

Migration to Abyssinia

In the fifth year of prophethood, the year 615 AD, when the hostilities of Quraish intensified, the Prophet (p.b.u.h.) advised his followers to migrate to Abyssinia (Ethiopia) to escape persecution. This migration would serve a dual purpose; firstly, the Muslims would find refuge from oppression till the conditions improved. Secondly, by travelling to distant places Islam would spread to other lands.

Fifteen Muslims, eleven men and four women including Ruqayyah (RA), the daughter of the Prophet (p.b.u.h.) and her husband Uthman (RA) migrated to Abyssinia. However a few days later they heard a rumour that the Meccans had embraced Islam. On hearing that, most of the Muslims came back to Makkah, but when they found out that the report was untrue, some returned

to Abyssinia, while the other stayed in Makkah after seeking the protection of influential people.

The hostilities of Quraish intensified with the gradual success of Islam. The Prophet (p.b.u.h.) again advised his followers to take refuge in Abyssinia. The number on this occasion was 101 of which 18 were women. When the Quraish heard of that they followed them, but the emigrants had already gone beyond their reach. They sent a delegation including Amr ibn Aas and Abdullah bin Abi Rabi'ah to Negus, the King of Abyssinia, with the request to expel the Muslims from Abyssinia as they had abandoned the religion of their forefathers, and their leader was preaching a religion different from theirs and from that of the king. Negus was a just ruler; he heard both the sides, the Muslims were represented by J'afar bin Abu Talib who gave a speech in defense of Islam. he said, **"O king! We were ignorant people, we worshipped idols ate carrion and committed all sorts of injustice; brother wronged his brother, the strong exploited the weak. In the middle of this, a man was born amongst us whose nobility and virtue was already known to us. He called us to Islam, taught us to renounce idol worshipping, be truthful, abstain from bloodshed, honour our promise, be helpful to our relations, be good to our neighbour, avoid fornication, not to appropriate orphans' property or falsely accuse a married woman. He ordered us not to associate partners with Allah, offer prayers, observe fasts and pay Zakat. We abandoned polytheism and idol worship and renounced all evils. For this we were deemed guilty and our own people became our enemies."** (Ibn Hisham) Negus was greatly impressed and he asked J'afar to recite a portion of the Qur'an that had been revealed to their Prophet (p.b.u.h.). J'afar (RA) recited some verses from Surah Maryam. Upon hearing which, Negus was overcome with emotion and tears began to roll out from his eyes. He said, **"By God, this discourse and the Bible are two brands of the same lamp."** He told the Quraish that he would not hand over the Muslims and he told the Muslims that they might live in Abyssinia as long as they wanted to.

The most important outcome of the migration was that the Muslims knew that there was a place where they could seek shelter. It ultimately gave birth to the idea of greater Hijrah; the emigration from Makkah to Madinah.

In the sixth year of prophethood Hamzah and Umar embraced Islam which strengthened Islam and the Muslims for the first time prayed openly.

Boycott of Banu Hashim

In the seventh year of prophethood, the Quraish mounted pressure on Abu Talib, the chief of the clan of Banu Hashim that he should abandon his nephew and surrender him to their custody. But when he refused they decided to boycott Banu Hashim. They agreed that no one would hold conversation with any member of the Prophet's (p.b.u.h.) tribe, or call on them, or send them food or drink, or intermarry the Hashemite or trade with them.

The agreement was duly written and hung on Ka'bah. The two clans of Banu Hashim and Banu Al-Muttalib (Muslims as well as non-Muslims) were compelled to retire to a narrow gorge called Sha'ab Abu Talib, in the outskirts of Makkah, which was the property of Abu Talib. The boycott lasted for three years during which Banu Hashim and Banu Muttalib suffered a lot. They lived in dire conditions and faced starvation. The pagans did not allow anyone to deliver food or other necessities to them. Crying of the children due to hunger and starvation could be heard outside the gorge. They were forced to eat grass and leaves of trees.

Sometimes some relatives would flout the ban and smuggle food inside the gorge. The besieged could leave the gorge in the season of Hajj. The boycott strengthened the faith of the Muslims, they were more determined than ever to see their mission successful. At last some people were

moved by the suffering of the Banu Hashim and decided to interfere. After much discussion, they decided to lift the ban and when they went to take out the document, they found that the termites had already eaten it up and only the name of Allah was left on it. *se*

The Year of Sorrow

Abu Talib and Khadijah (RA) died soon after the lifting of ban. With the passing of Abu Talib, the leadership of Quraish passed on to Abu Lahab who was hostile to the Prophet (p.b.u.h.). Soon after Abu Talib, Khadijah also died. At that stage, the Prophet (p.b.u.h.) lost the protection of his own clan. Khadijah had been a source of comfort and moral support for him. The death of Abu Talib and Khadijah was a great blow to the Muslims in general and the Prophet (p.b.u.h.) in particular, hence the tenth year of prophethood was known as the "Year of Sorrow".

Journey to Ta'if

Pelted him with stone
The hostility of Quraish increased after the death of Abu Talib. The Prophet (p.b.u.h.) decided to try his luck with the people of Ta'if, a town some sixty miles from Makkah. His servant Zayd Bin Haritha accompanied him. He stayed in Ta'if for a few days. He invited the people to Islam but they ridiculed him; and pelted him with stones; he was badly wounded so much so that his shoes were filled with blood. He was deeply grieved and when he returned Allah sent an angel saying if he wished the people might be crushed between the two mountains, but the Prophet (p.b.u.h.) said that he hoped that their offspring might accept Islam.

When he returned Gabriel came and said to him, "Allah has heard the way your people have responded. He has therefore, sent angel in charge of the mountains. You may command him as you please." Then the angel of the mountains greeted him and submitted, "If you like I would overturn the mountains from either side upon these people." The Holy Prophet replied, "No, but I expect that Allah will create from their seed those who will worship none but Allah, the One." (Sahih Bukhari)

Causes of Opposition

The Quraish were idol worshippers, they had set up 360 idols in Ka'bah, and they did not want to give up the religion of their forefathers. They did not believe in life after death and the Day of Judgment. They were also furious when they heard the Prophet (p.b.u.h.) saying that their idol worshipper ancestors would suffer in Hell.

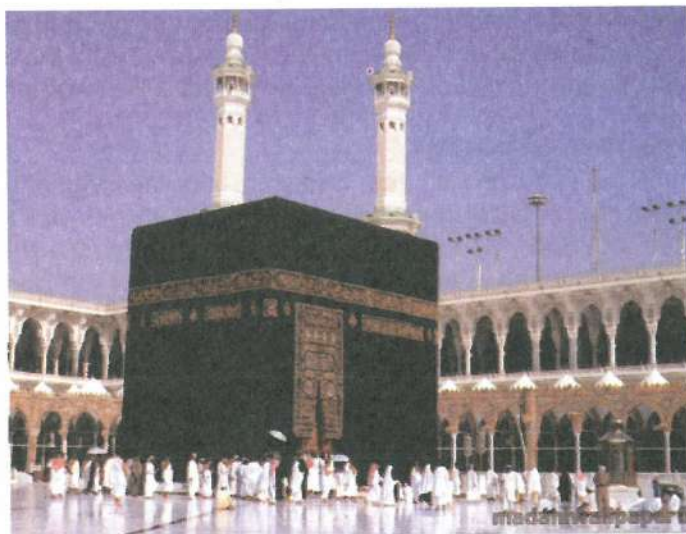
- Islam called for equality, fraternity, and justice. The early converts were mostly slaves and people of humble background. The Quraish were a class-conscious society and they were not ready to be held equal to people whom they despised and they also not want to lose their superior position. *social cause / political cause*
- Islam shunned all kind of vices. Adultery, fornication, drinking, gambling, stealing, and plundering were declared unlawful. These vices were inculcated in the Arabs from ages and they did not want to leave their way of life. *moral cause*
- The Quraish also had strange ideas about prophethood as they thought that the prophet should not be a human being, he should have been an angel or performed miracles. Allah says, **"They Say, We shall not believe in you until you cause spring to gush forth for us from the earth."** (Al-Isra 17:90) *Religious cause*
- Some were not ready to accept Muhammad (p.b.u.h.) as a prophet as he was an orphan and a poor man raised amongst them; they believed that if a prophet had to come, he should have been from the rich and influential leaders of Makkah or Ta'if, Allah says, **"Also they say, Why is not this Qur'an sent down to some leading man in either of the two (Chief) cities?"** (Al-Zukhruf 43:31) *social / poli*
- The Quraish were the custodians of Ka'bah, which was a source of religious and social prestige and economic gains. People from all over Arabia came to Makkah for

pilgrimage; they exchanged goods and offered sacrifices to Idols which benefited the Quraish. Besides their caravans enjoyed a safe passage in a society where looting and plundering was a common practice.

Isra and M'iraj

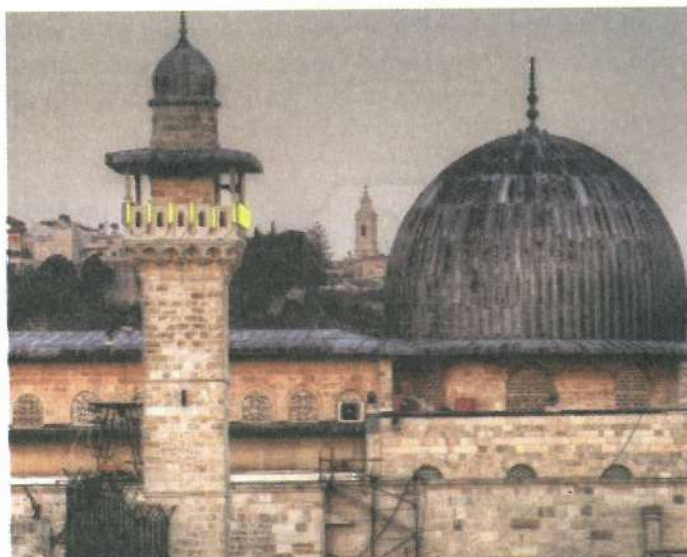
In the tenth year of the prophethood on 27th Rajab, the Prophet (p.b.u.h.) was taken for Isra and M'iraj. Isra means journey by the night while M'iraj means ascension. The first part of the journey is described in the Qur'an in the following words;

"Glory to Him who carried His servant by night from the sacred Mosque to the distant Mosque, the precincts of which we have blessed-in order that we might show him some of Our signs." (Al-Isra17-1)



Isra

The Prophet (p.b.u.h.) was asleep, when angel Gabriel came and took him to Ka'bah, his chest was opened and heart washed with Zam Zam water and filled with wisdom and belief; The Prophet (further) said, ***"..He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place."*** (Sahih Bukhari) The Prophet (p.b.u.h.) rode a mule like animal, which was called Buraq. It took him to Jerusalem; the Prophet (p.b.u.h.) tied the animal to the same ring on the door of Masjid Aqsa used by the other prophets.



Mosque of Aqsa

The Prophet (p.b.u.h.) offered two Rakk'ahs over there. Gabriel then brought two vessels; one was filled with wine and the other with milk. The Prophet (p.b.u.h.) chose the vessel filled with milk, and drank from it. ***Who guided you to Al-Fitra (the right path); if you had taken (the cup of) wine, your nation would have gone astray."*** (Sahih Bukhari)

M'iraj

The Prophet (p.b.u.h.) again rode the Buraq; soon they reached the lowest heaven. The guardian angel asked Gabriel as to who he was, and who was with him. When he was informed about their

identity, he again asked if the Prophet (p.b.u.h.) had been sent for. After getting the reply in affirmative the guardian angel said, "Welcome, his coming is good". There the Prophet (p.b.u.h.) saw a man, sitting with a large group of people on his both sides. When the man looked at those on his right, he laughed, when he looked at those on his left he wept. The Prophet (p.b.u.h.) was told that he was the Prophet Adam. Those on his left were the souls of his descendants who were the inhabitants of Hell, while those on his right were the inhabitants of Paradise. So when he looked at his right side, he laughed and when he looked at his left he wept. The Prophet (p.b.u.h.) greeted the Prophet Adam.

The Prophet (p.b.u.h.) was taken to all the seven heavens one by one, where he met the Prophet Jesus ('Isa), John (Yahiya), Joseph (Yousaf), Enoch (Idrees), Aaron (Haroon), Moses (Musa) and the Prophet Abraham (Ibrahim).

Then he was taken to Sidrat ul-Muntaha, the lute tree, Gabriel could not go beyond that place, and the Prophet (p.b.u.h.) went in the presence of Allah and He spoke to him directly. Here the last verses of surah-tul Baqarah were revealed, and Allah promised that the major sins of his followers would be forgiven, if they did not commit shirk. Abdullah ibn Mas'ud narrated, **"He was given five prayers, he was given the concluding verses of Surat al-Baqarah, and remission of serious sins for those among his Ummah who did not associate anything with Allah."** (Sahih Muslim)

Abu Hurairah reported, *"The Messenger of Allah, (peace be upon him) said: I found myself in Hijr and the Quraish were asking me about my night journey. I was asked about things pertaining to Bayt al-Maqdis, which I could not preserve (in my mind). I was very much vexed, so vexed as I had never been before. Then Allah raised it (Bayt al-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me. I also saw myself among the group of apostles. I saw Moses saying a prayer and found him to be a well-built man as if he were a man of the tribe of Shanuah. I saw Jesus, son of Mary, (peace be upon him) offering prayer; of all men he had the closest resemblance to Urwah ibn Mas'ud ath-Thaqafi. I saw Ibrahim (peace be upon him) offering prayer; he had the closest resemblance to your companion (the Prophet himself) amongst people. When the time of prayer came I led them. When I completed the prayer, someone said: Here is Malik, the keeper of the Hell; give him salutation. I turned to him, but he preceded me in salutation."* (Sahih Muslim)

Fifty prayers a day were made obligatory for the Muslims. On his return, the Prophet (p.b.u.h.) informed Moses (p.b.u.h.) about fifty prayers, Moses told him to have the prayers reduced, as his people would not be able to offer these. The Prophet (p.b.u.h.) went back to Allah and the numbers were reduced by ten. Again, Moses (p.b.u.h.) urged him to have the number reduced, which he did until it came down to five daily prayers. Moses again urged the Prophet (p.b.u.h.) to go back and have the number further reduced but he refused saying, **"I have asked my lord till I am ashamed to face him"**. (Sahih Bukhari)

The Prophet (p.b.u.h.) was shown the Paradise and the Hell. After he came back from Heaven, he led all the prophets in Salah at Al-Quds. Later on, the famous Dome of the Rock was constructed where the Prophet (p.b.u.h.) led Prayers.

Significance of M'iraj

The tenth year of the Prophethood was a year of sad events for the Prophet (p.b.u.h.). He was greatly saddened by the death of his Uncle Abu Talib; with his death he lost the protection of his own tribe. Soon after the death of Abu Talib, his wife Khadijah (RA) also died. She was a lifelong companion and a source of a great strength to him. His visit to Ta'if was a great disappointment to him. In the light of all this, the event of M'iraj was an assurance to him that Allah had not abandoned him. It strengthened him spiritually, and prepared him for the second phase of his life.

The First Pledge of Al-'Aqabah

During the Hajj season, the Prophet (p.b.u.h.) invited a group of six people to Islam, who had come from Yathrib (Madinah), they embraced Islam. The people of Yathrib had heard the Jews

saying that according to their scripture, it was the time when a prophet would appear in Arabia. These people on their return to Madinah spread the news of the advent of the prophet and invited their fellow tribes to the new faith.

Next year a band of twelve people again came from Yathrib, the Prophet (p.b.u.h.) contacted them at Al-'Aqabah and invited them to Islam. They took an oath at the hand of the Prophet (p.b.u.h.) that they would not worship anyone but Allah, would neither steal, nor commit adultery or kill their children and would abstain from slander and obey the Prophet in every way. This oath is called the first pledge of Al-'Aqabah. The Prophet (p.b.u.h.) sent Mas'ab bin 'Omair to preach Islam in Madinah.

The Second Pledge of Al-'Aqabah

In the following year, seventy-three men and two women came from Yathrib and offered an oath of allegiance to the Prophet (p.b.u.h.). They pledged to help and protect the Prophet (p.b.u.h.) and invited him to live in Yathrib with them as the leader of the community. 'Abbas, an uncle of the Prophet (p.b.u.h.) explained the risks that Yathribites incurred by adopting Islam, but they replied that they had embraced Islam with full knowledge. That event was known as the Second Pledge of Al-'Aqabah.

Ubaidah Bin narrated, ".... on the night of Al-'Aqaba Pledge: Allah's Apostle, surrounded by a group of his companions said, "Come along and give me the pledge of allegiance that you will not worship anything besides Allah, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander invented by yourself, and will not disobey me if I order you to do something good. Whoever among you will respect and fulfill this pledge, will be rewarded by Allah.." (Sahih Bukhari)

Migration to Madinah

After the delegation from Yathrib left the Prophet (p.b.u.h.) asked his followers to migrate to Yathrib in batches. The Quraish became much concerned at this development and held a council of war in which, they decided to kill the Prophet (p.b.u.h.). The plan was that men representing all the tribes should participate in the killing so that the Banu Hashim might not be able to avenge the murder. The Prophet (p.b.u.h.) was warned of the plot by a divine revelation and Allah ordered him to migrate to Yathrib, Allah says, **"Remember how the unbelievers plotted against you, to keep you in bonds, or slay you or get you out (of your homes). They plot and plan, and Allah too plans, but the best of planners is Allah."** (Al-Anfal 8:30)

The Prophet (p.b.u.h.) escaped secretly at night with Abu Bakr, leaving behind 'Ali to sleep in his bed and also so that he might return the valuables, the people of Makkah had given him for safe keeping. Abu Bakr had hired a man whom he trusted to guide them on their way to Madinah. The two of them stayed in the cave of Thaur for three days. The Qur'an says regarding the incident, **"For Allah did indeed help him when the unbelievers drove him out, he had no more than one companion. They were two in the cave and he said to his companion, have no fear for Allah is with us."** (Al-Taubah 9:40).

During their stay at the cave, 'Abdullah son of Abu Bakr brought



Cave of Thaur

قبر من الغنم

ABDULLAH
SON OF
ABU BAKR

the news of Quraish, while Asma daughter of Abu Bakr, brought them food, and 'Amir bin Fuhaira, the freed slave of Abu Bakr, used to bring the milch sheep to provide them with fresh milk. After spending three days in the cave, they set out for Madinah.

When the Quraish learned that the Prophet (p.b.u.h.) had escaped, they launched a search for him. They offered a reward of a hundred female camels to anyone who would bring him back alive or dead. A man known as Suraqa bin Malik heard about the reward and decided to pursue the Prophet (p.b.u.h.). However, every time he came close to the Prophet (p.b.u.h.) his horse would stumble and its forelegs would sink in the sand. This happened several times until he finally realized that the Prophet (p.b.u.h.) was protected by a supreme Power and he decided the Quraish were pursuing him. He asked the Prophet (p.b.u.h.) to write a document for him which could be of use in future.

After under taking six days of arduous journey the Prophet (p.b.u.h.) arrived at Quba, a place near Yathrib on 23rd September 622A.D. He stayed at that place for fourteen days during which he built a mosque. quit. He came to him and told him that the Quraish were pursuing him. He asked the Prophet (p.b.u.h.) to write a document for him which could be of use in future.



The First Mosque of Islam at Quba

After under taking six days of arduous journey the Prophet (p.b.u.h.) arrived at Quba, a place near Yathrib on 23rd September 622A.D. He stayed at that place for fourteen days during which he built a mosque. That was the first mosque that was built on the earth; the Prophet (p.b.u.h.) himself participated in the building of the mosque at Quba. 'Ali (R.A.) joined him in Quba

On his way from Quba to Madinah, the Prophet (p.b.u.h.) offered his first Friday Congregational prayers at the quarters of Banu Salem, and delivered his first Friday sermon.

Meanwhile the people of Madinah waited for the Prophet (p.b.u.h.) eagerly. In their delight, the girls of the Ansar welcomed them with songs, they said, ***"The full moon shines down upon us from Thaniyat al-Wada'. We must all give our thanksgiving all the while praising Allah; you whom Allah sends among us, what you bring, we will obey, you have ennobled Madinah. Welcome now! Guide us to His way!"***

On the day the Messenger of Allah (p.b.u.h.) arrived, the people had just gone back into their houses. The first person to see him was a Jew, thus fulfilling the prophecy contained in the Torah.

In Madinah, the people greeted the Messenger of Allah (p.b.u.h.) enthusiastically. Everyone was eager that he should stay with him. They grabbed the halter of his camel, but the Prophet (p.b.u.h.) said, ***"Let it go its own way. It is under orders."*** Eventually the camel stopped at the home of Banu Malik Ibn an-Najjar. By herself, she knelt at a place, which today marks the door of the Prophet's mosque. It belonged to two orphan boys of the Banu Najjar. The Prophet (p.b.u.h.) paid them the price of the land and built the mosque of the Prophet (***Masjid- al-Nabavi***). While the mosque was being built, he stayed at the house of Abu Ayub Al Ansari.

Importance of Hijrah

- Hijrah is an act of Ibadah (worship), this is because when Muslims are oppressed in a society and are not allowed to practice their religion, they are ordered to migrate to a place where they can live in freedom and practice their faith. Allah says, **"When angels take the souls of those who die in sin against their souls they say: 'In what (plight) were you?' They reply, 'Weak and oppressed were we in the earth'. They say 'Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?'"** (Al-Nisa 4:97)
- Hijrah demonstrated the strength of the faith of the early converts who made great sacrifices; faced all kinds of hardship; abandoned their homes and property for the sake of Islam. It also showed the submission of the Muslims to the command of Allah and His Prophet.
- In Madinah the Prophet (p.b.u.h.) assumed multiple functions; he was their teacher, the head of the state, a judge and a military commander.
- Hijrah has a great importance in the history of Islam. It was a turning point for the Muslims and a starting point for both the Islamic history and Islamic calendar (Anno Hegirae-AH).
- Islam spread rapidly after migration to Madinah. In Makkah, Islam was a religion of the persecuted minority, who practiced their religion secretly, while in Madinah the Muslims were majority in power, they led their lives according to the teachings of Islam. Had there been no Hijrah, Islam would have remained a minority religion or would have perished.
- Hijrah unified the warring tribes of Arabia into a well knit and a disciplined society with its distinct characteristics. The Prophet (p.b.u.h.) succeeded in ending racial discrimination, prejudice and injustices that characterized the Arab society.

Conditions of Madinah

When the Prophet (p.b.u.h.) migrated to Madinah on the invitation of the Yathribites, the Jews and two Arab tribes of Aus and Khazraj inhabited Yathrib. These tribes fought continuously with each other. Murder and bloodshed was common. There was insecurity of life and property, which in turn affected their economic conditions. In order to put an end to their troubles, both parties were almost ready to choose 'Abdullah bin Ubay one of the leaders of Khazraj as their leader. However, before that plan materialized the Prophet (p.b.u.h.) migrated to Madinah.

The Jews comprised of three main tribes, they were Banu Qurayzah, Banu Nadir and Banu Qainuqa. They exploited both the tribes of Aus and Khazraj by lending them money on high interest rates. Besides, the Jews knew from their scripture that it was the time for the coming of a prophet. They always threatened the Arabs that a prophet would soon appear who would make the Jews strong and would destroy their enemies.

For that reason, when the Yathribites heard about the advent of the Prophet (p.b.u.h.), they readily accepted him. Besides, in the Prophet (p.b.u.h.) they envisaged a ruler who would keep them united. They preferred to choose a stranger who would remain impartial in their tribal quarrels.

Munafiqun: This development turned 'Abdullah bin Ubay and his people into the lifelong enemy of the Prophet (p.b.u.h.) as he was hoping to become their king. He became very jealous of the Prophet (p.b.u.h.). He outwardly accepted Islam for the benefits it gave, however he remained insincere throughout his life and worked against the interest of Islam. He was the leader of Hypocrites (munafiqun). Allah says, **"When the Hypocrites come to you they say 'We bear witness that you are indeed the Apostle of Allah.' Yea Allah knows that you are indeed His Apostle and Allah bears witness that the Hypocrites are indeed liars. They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds. That is because they believed then they rejected Faith: so a seal was**

set on their hearts.”(Munafiqun: 631-3).

The name of Yathrib was changed to Madinah-tun-e-Nabi after the migration, which was later shortened to Madinah.

First Year of Hijrah

Mosque of the Prophet (p.b.u.h)

The first thing that the Prophet (p.b.u.h.) did after arrival at Madinah was to build a mosque for the Muslims to offer their prayers. He bought the land from two orphans. The Prophet (p.b.u.h.) himself participated in the building of the mosque. It was a simple square building; the walls were built of unbaked bricks, the roof was made of mud, date palm leaves, and stones. The pillars were of trunks of date palm. A platform was made for poor Muslims, which was called Suffa. A few rooms were added for the residence of the Prophet (p.b.u.h.) and his family.

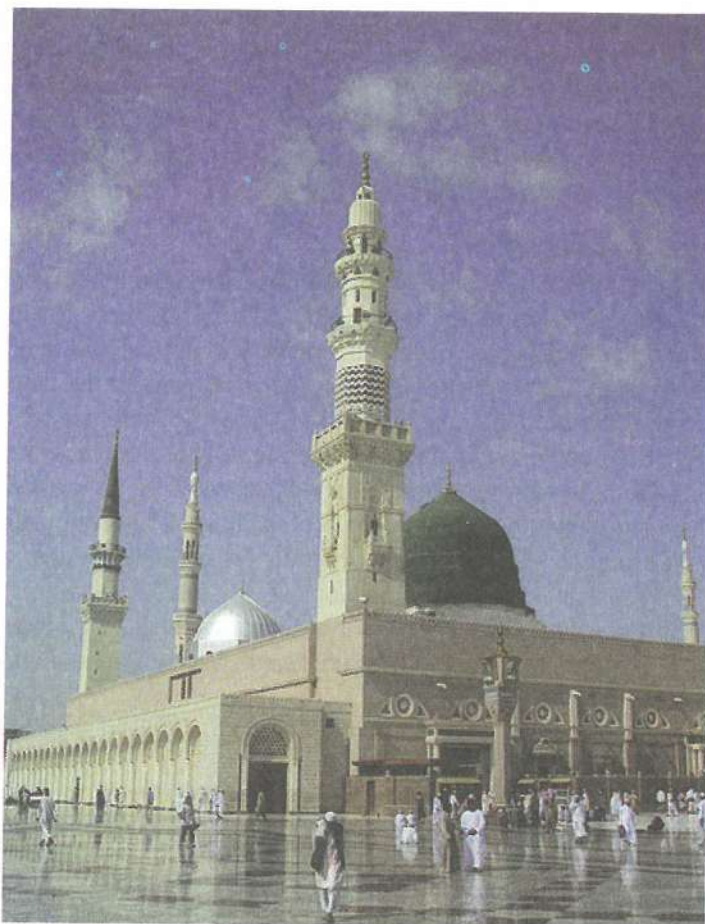
The mosque was known as Masjid-e-Nabvi. It was not only a place of worship but also a meeting place, a parliament house, a military headquarter, and a place of learning for the Muslims. Allah refers to it, ***“There is a mosque whose foundation was laid from the first day on piety; it is more worthy of your standing forth (for prayer) therein. In it are men who love to be purified; and Allah loves those who make themselves pure.”*** (At-Taubah 9:108)

Adhan

The Prophet (p.b.u.h.) wanted to devise a way to call the Muslims for prayer. Some suggested to ring bells like the Christians. Others suggested to blow horns like the Jews, but the Prophet (p.b.u.h.) rejected them. Abdullah ibn Zayed had a dream; someone taught him the words of Adhan. Umar (R.A.) had a similar dream, the Prophet (p.b.u.h.) was pleased with the call of adhan and decided to it. he chose Bilal ibn Rabah al-Habashi to deliver the first Adhan.

Brotherhood

Soon after migration the Prophet (p.b.u.h.) established brotherhood between the Muhajirun and the Ansar as well as between Aus and Khazraj. Muhajirun or Emigrants were the Quraish and the fellow tribesmen of the Prophet (p.b.u.h.), who had migrated from Makkah to Madinah. The Ansar or the Helpers who were the inhabitants of Madinah, they comprised of two tribes Aus and Khazraj. The Muhajirun were in a dire condition, as they had abandoned their property,



Mosque of the Prophet(p.b.u.h)

riches, and houses for the sake of their faith. The ties between both the groups were cemented by brotherhood. Every Ansar had to share his wealth and property with his Muhajar brother. Allah says, ***"And remember with gratitude Allah's favour on you; for you were enemies and He joined your hearts in love so that by His grace you became brothers; and you were on the brink of the pit of fire and He saved you from it." Thus Allah makes his signs clear to you, that you may be guided.***" (Al-Imran 3:103)

Charter of Madinah

After establishing brotherhood, the Prophet (p.b.u.h.) turned his attention to the problem of mutual relations between the Muslims and other inhabitants of Madinah, which included the Jews and the other Arab tribes. Religious, social, and political relations were defined to establish peace and friendship. To this purpose a charter was drawn for the Jews and various tribes of Madinah; this charter became the constitution of Madinah. The terms of the charter were as follow:-

- Both parties would enjoy complete religious freedom and tolerance.
- Both parties would be allies and would make peace together with outsider.
- The Jews and the Muslims a constitute civil society and enjoy equal rights.
- Madinah would be a city of peace for both the parties.
- The allies of both parties would enjoy the same security and freedom.
- In case of attack on Madinah, both the parties would defend it and would assist each other.
- The Prophet (p.b.u.h.) would decide all the disputes and his decision would be final.

Second Year of Hijrah

Zakat and Fasting

Zakat became obligatory in the second year of Hijrah. Allah says, ***"And spend of your substance in the cause of Allah and make not your own hands contribute to your destruction but do good; for Allah loves those who do good,"*** (Baqarah 2:195)

Fasting also became obligatory in the same year with the following verse, ***"O believers! Fasting has been prescribed for you as it was prescribed for those before you so that you may guard against sins."*** (Al-Baqarah 2:183) **وَالْفَقُّوْا فِي سَبِيْلِ اَدِمَآءَ تَلَقَّوْا رِيْضَ اِلَآهِ اِيْمَآئِكُمْ - وَاصْبِرُوْا اِنَّ اِيْمَآئِكُمْ اِيْمَآئِنٌ**

Islam spread throughout Madinah. Some of the rabbis and Jewish scholars embraced Islam. They included a learned rabbi named 'Abdullah ibn Salam, whose acceptance of Islam greatly annoyed other Jews. At that time, a group of hypocrites also emerged.

Change of Qiblah

The Muslim used to pray with their faces turned to the Holy Temple at Jerusalem. Now they were ordered to face Ka'bah at Makkah. Allah says, ***"We see the turning of your face (for guidance) to the heavens; now shall We turn you to a Qiblah that shall please you. Turn then your face in the direction of the Sacred Mosque; wherever you are turn your faces in that direction."*** (Baqarah 2:144)

Permission of Jihad

The Muslims were also given permission to fight their enemies. Allah says, ***"Permission is given, against those whom war is made (to fight) because they were wronged, verily Allah is able to help them."*** (Al-Hajj 22:39)

Battle of Badr

Causes

- The Quraish were greatly displeased with the people of Madinah for giving shelter to the

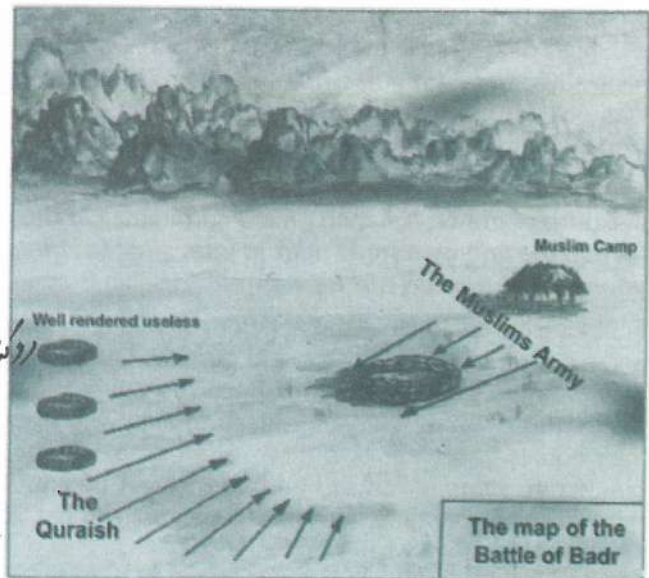
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Prophet (p.b.u.h.) and the Muslims. They asked the Madinites to hand over the Prophet (p.b.u.h.) and the emigrants to them, which they refused, they contacted the Jews and the hypocrites for help.

- The Quraish were also jealous of the growing power of the Prophet (p.b.u.h.). Their cavalry would raid the outskirts of Madinah, cut the trees and steal the cattle of the Muslims.
- The Prophet (p.b.u.h.) started sending parties to patrol the outskirts of Madinah. Once during patrolling a scuffle took place in which a member of the Quraish was killed, although the Prophet (p.b.u.h.) had not given them such permission, this was known as the incident of Nakhla. This increased the hostility of the Quraish and now they were eager to avenge the blood of their tribesman.
- The trade caravans of Quraish used to pass through Madinah. The Prophet (p.b.u.h.) decided to threaten the caravans, which would hurt the Quraish economically. The Prophet (p.b.u.h.) started sending parties to watch the caravans. He also made alliance with some of the Bedouin tribes to deny the Quraish safe route to their caravans.

Events

Abu Sufyan ibn Harb, who was extremely hostile to Islam, was coming back from Syria with a large trading caravan. he Prophet (p.b.u.h.) decided to threaten the caravans, which would hurt the Quraish economically. He decided to intercept the caravan. Abu Sufyan asked the Quraish for help. The Quraish prepared an army of one thousand men under the leadership of Abu Jahl and set forth for Madinah. They had seventy horses, and a large numbers of weapons and supplies. All of their nobles, except Abu Lahab, who appointed a man to take his place, participated in the Battle.

When the Prophet (p.b.u.h.) learned about the preparation, he consulted his companions and a force of three hundred and thirteen men was prepared. They had three horses, sixty camels, and sixty suits of armour.



Meanwhile Abu Sufyan changed his route and reached Makkah safely. On reaching Makkah, he asked the Quraish to return. The Quraish wanted to turn back, but Abu Jahl, their chief insisted on attacking. The Battle of Badr took place on 17th Ramadan, 2nd A.H. Allah called this battle 'The Day of Distinguishing.' Allah says, **"If you believe in Allah and what we sent down on our servant on the Day of distinguishing, the day the two hosts met."** (Al-Anfal 8:41)

war strategy by prophet *when two forces encountered each other*
The Quraish army encamped in a valley near Badr, while the Muslims camped on the other side of the enemy. A companion asked the Prophet (p.b.u.h.) if it was the command of Allah to occupy that place, or was it his own decision, when the Prophet (p.b.u.h.) told him that it was not command of Allah, he suggested another place closer to springs of Badr which was more suitable, the Prophet (p.b.u.h.) agreed to his suggestion, and ordered his men to move there immediately. The Prophet (p.b.u.h.) and some of his close Companions were the first one to reach the new camping ground; a reservoir was built and filled with water.

ناب اولی

Graces of Allah

2/3/21

The ground on which Muslims stood was sandy. During the night before the battle, it rained, which was a blessing for the Muslims as it made the ground smooth and the sand firm, and that blessing strengthened their hearts. Allah describes the scene, **"He sent down water on you from heaven, to purify you thereby and to put away from you the defilement of Satan, and to strengthen your hearts and to confirm your feet."** (Al-Anfal 8:11)

Prays by Prophet and Graces of Allah

The Prophet (p.b.u.h) spent the night, praying to Allah for victory; he said, **"O Allah! If this small band of men perishes, there will be no one alive to worship you. And your faith will be destroyed forever."** (Sahih Bukhari) Allah says regarding the Battle of Badr, **"Indeed there was a sign for you when the two armies met, one army fighting in the way of Allah and the other disbelieving, whom they saw as twice their number, and Allah strengthens His aid to whom He pleases."** (Al-Imran 3:13)

When the Battle began, the Prophet (p.b.u.h.) prayed and threw a handful of dust at the enemy, which, as described in traditions, struck the eyes of the enemy. It had a great psychological effect, Allah says, **"It is not you who slew them; it was Allah: when you thrust (a handful of dust) it was not your act, but Allah's: in order that He might test the believers, by a gracious trial from Himself: for Allah is, He who hears and knows (all things)."** (Al-Anfal 8:17)

way strategy The Prophet (p.b.u.h.) arranged the ranks and file of the army and he instructed them not to cast their arrows from a distance. Usaid narrated, **"On the day of Badr, Allah's Apostle said to us, 'When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted).'"** (Sahih Bukhari)

careful use

Custom of Arab Following the custom of Arabia, before the general battle, Utbah ibn Rabi'ah, his brother Sh'aybah and his son Walid stepped forward from the Quraish side and asked the Muslims to send forward their warriors for individual combat. When three men of the Ansar went out to meet them, in their arrogance the Quraish refused to fight with them saying that they wanted to contest with their equals from their own tribe. Hamzah bin Abdul Muttalib, 'Ali bin Abu Talib, and 'Ubaidah bin Jarrah, stepped forward and the fighting began. All the three Quraish chiefs were killed in this phase of the battle. After that a general combat took place in which, the Muslims emerged victorious.

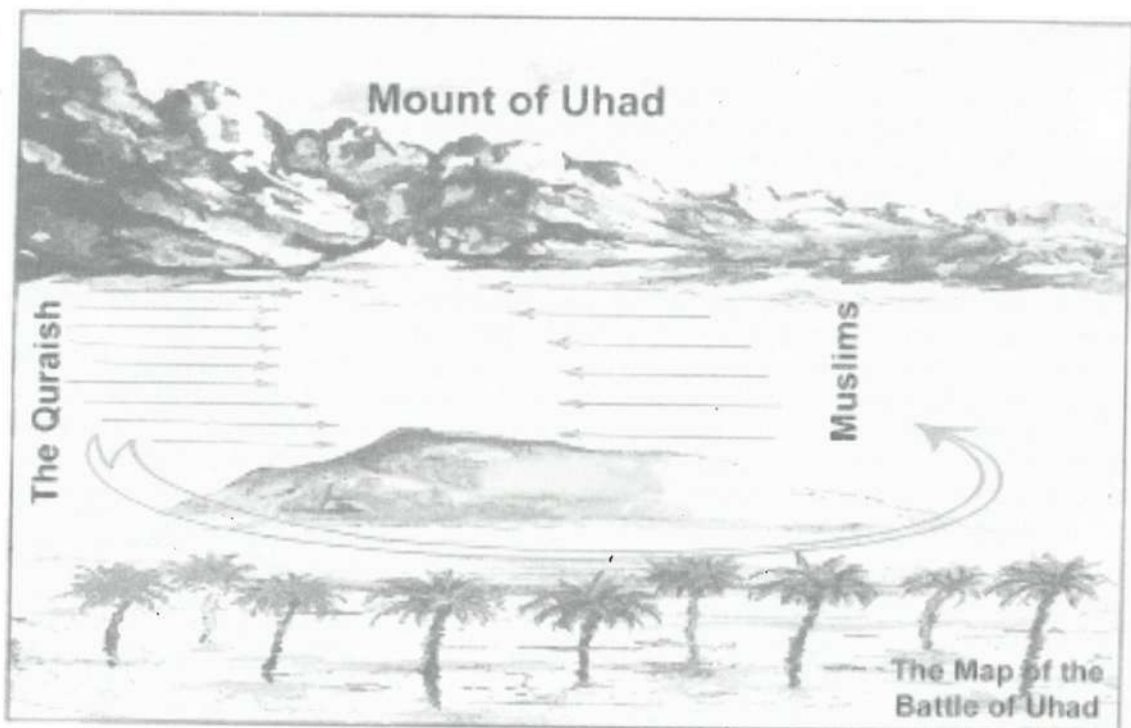
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Seventy pagans were killed, while seventy were taken as prisoners of war. A large amount of booty was also captured which was distributed amongst the Muslims. Only fourteen Muslims were martyred. The Prophet (p.b.u.h) divided the captives among his Companions. The prisoners were treated kindly; impressed by this generous treatment many accepted Islam. While the rich prisoners were freed on payment of ransom, those who could read and write, were asked to teach ten Muslim children for a fixed time, after which they were set free.

Results

The Battle of Badr was the most important victory in the history of the Islam. It was the trial of strength between the forces of evil and the forces of virtue. The Quraish were fighting for worldly prestige, while the Muslims were fighting for their faith and existence.

- The victory at Badr inspired the Muslims and their faith in Allah increased as they were victorious over a force that was three times larger than their size.
- The victory at Badr strengthened Islam. The Bedouin tribes around Madinah were watching the events around Madinah closely; seeing the Muslims victorious, they formed alliances and treaties with them.
- The Hypocrites under the leadership of Abdullah bin Ubay became more careful.
- The Banu Qainuqa was the first Jew tribe to break the agreement they had made with the Muslims. A Muslim woman was disgraced in the market; as a result, fighting took place in



which a Jew and a Muslim were killed. The Prophet (p.b.u.h.) laid siege to their fortresses which lasted for fifteen days, finally they surrendered. Their ally, 'Abdullah bin Ubay interceded for them and the Messenger of Allah (p.b.u.h.) raised the siege at his request. The Jews were later expelled from Madinah.

- All the important chiefs of the Quraish were killed in the battle and the leadership passed to Abu Sufyan.

Third Year of Hijrah

Battle of Uhad

Causes

The causes were generally the same as for the battle of Badr. Besides, the defeat at Badr intensified the hatred and enmity of the Quraish. Now they wanted to take revenge for their dead and regain their lost prestige. They asked Abu Sufyan to fight the Muslims again. They decided to use the profit of their trade for another battle with the Muslims. Abu Sufyan agreed to their request.

The Quraish sent their poets to different tribes to incite them to seek revenge and to write abusive poems and ridicule the Prophet (p.b.u.h.). Abu Sufyan, the new chief prohibited the fellow tribesmen from expressing grief over the dead which further created the desire to take revenge. Abu Sufyan vowed that he would not take a bath till he had avenged the defeat at Badr. The Jewish poet, K'ab bin Ashraf went to gain sympathy and support from the Jewish tribes. The Hypocrites of Madinah also

Anas reported, "On the day (of the battle) of Uhad when (some) people retreated and left the Prophet, I saw 'A'ishah bint Abu Bakr and Umm Sulaimah, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins. Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people." (Sahih Bukhari)

contacted them and assured them of support in case of battle

Events

The Quraish prepared an army of three thousands well equipped men under the leadership of Abu Sufyan. They had two hundred horses. Women were also allowed to accompany the Makkan army, amongst them were Hind, Abu Sufyan's wife, Umm Hakeem, Abu Jahl's granddaughter and Fatimah, Khalid bin Waleed's sister.

When the Prophet (p.b.u.h.) learned about the plans of the Quraish, he consulted his companions. The Prophet (p.b.u.h.) along with some senior companions wanted to remain within Madinah but the younger men were eager to fight in the open. The Prophet (p.b.u.h.) yielded to the opinion of the majority. Soon one thousand men including 300 men of 'Abdullah bin Ubay joined him. However, Abdullah bin Ubay and his followers deserted the Muslims, on the pretext that they too wanted to fight the Quraish from inside the city. Thus the Prophet (p.b.u.h.) was left with just seven hundred men. The next day the Prophet (p.b.u.h.) marched towards Uhud and encamped on the rising ground with mount Uhud behind it. This had the advantage that it became difficult for the Makkan Army to approach them thus reducing their numerical superiority.

The Muslim women also participated in the battlefield for the first time. Amongst them were 'A'ishah, Umm Salamah, and Umm 'Ammara who supplied water to the wounded soldiers, washed and dressed their wounds.

The Prophet (p.b.u.h.) posted 50 archers under the command of 'Abdullah bin Jubair to guard a pass, and protect the Muslim army from a possible attack from behind; they were instructed not to leave their positions under any circumstances.

Barra reported, *"The Prophet appointed 'Abdullah bin Jubair as the commander of the infantry men (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you."* (Sahih Bukhari)

At the beginning of the battle the Muslims fought bravely. They killed and wounded many warriors of the Quraish who started to desert the battlefield leaving behind a great deal of booty. The Muslims seeing that the victory was certain they left their positions, and greedily fell upon the booty. Some of the archers who had been posted to guard the pass also deserted their positions and joined them in the plunder. The pass was thus left unguarded. Khalid bin Waleed who had not yet embraced Islam, quickly collected his cavalry, and attacked the Muslim Army from the rear. As a result, panic was created in their ranks and they started to run away from the battlefield. Some retreated to the top of mountain. The retreating Quraish army turned back and attacked the Prophet (p.b.u.h.) who was surrounded by some of his companions. He suffered wounds on the face, lost a tooth, and became unconscious. As a result, a rumour spread that he had been killed. This completely demoralized the Muslims, and some of them threw away their arms in despair. Later when the Muslims learned that the Prophet (p.b.u.h.) was alive, they fought with renewed vigour. Seeing this, the Quraish were greatly discouraged and started retreating.

During the battle seventy Muslims were martyred among them was Hamzah, the Prophet's (p.b.u.h.) uncle. Jubair bin Mut'im asked his slave Wahshi who was expert in javelin throw to kill Hamzah (RA) to avenge for the death of his uncle whom Hamzah had killed in the battle of Badr, in return he promised to set him free. So Wahshi killed Hamzah (RA) during the battle of Uhud, J'afar bin Amr reported that Wahshi said, ***"Hamzah killed Tuaima bin 'Adi bin Al-Khaiyar at Badr (battle) so my master, Jubair bin Mut'im said to me, 'If you kill Hamzah in revenge for my uncle, then you will be set free."*** (Sahih Bukhari) Hamzah had also killed Utbah in the battle of Badr, Hind, Utbah's daughter mutilated Hamzah's (RA) body, cut off his nose and ears and ripped his body, chewed his liver to avenge the death of her father. The Quraish also mutilated

the bodies of other martyrs.

Allah says about this battle, ***"Allah did indeed fulfill his promise to you when you, with his permission, were about to annihilate your enemy, until you flinched and fell to disputing about the order and you disobeyed, after He had shown you that for which you longed, Some of you desired the world, and some of you desired the Hereafter."*** (Al-Imran 3:152)

The Quraish declared before their departure that this day was in return for Badr and they challenged the Muslims to meet them the next year, Bara bin Azib reported, ***".....Abu Sufyan said, 'This is a day of (revenge) for the day of Badr and the issue of war is undecided.'"*** (Sahih Bukhari)

The Muslims returned to Madinah, but the next day when the Prophet (p.b.u.h.) heard that the enemy was still lurking near Madinah, he sent a force of 70 people against them. When the Quraish learned about that they retreated to Makkah, A'ishah narrated, ***"When Allah's Apostle suffered what he suffered on the day of Uhad and the pagans left, the Prophet was afraid that they might return. So he said, 'Who will go on their (i.e. pagans') track?' He then selected seventy men from amongst them (for this purpose)."*** (Sahih Bukhari) The Prophet (p.b.u.h.) stayed outside Madinah for several days, thus demonstrating to the desert tribes strength of the Muslims.

Results

- The defeat at Uhad lowered the prestige of the Muslims in the eyes of the neighbouring desert tribes. As a result, several tribes broke away their alliance with the Prophet (p.b.u.h.). Some of them even resorted to treachery, for instance the tribe of Salma, invited seventy Muslim missionaries to preach Islam to them, and then mercilessly killed them; this incident is known as Bir Mauna. The Prophet (p.b.u.h.) led several expeditions against them to bring them to former submission.
- The battle of Uhad had a great moral lesson for the Muslims. It taught them the lesson of remaining united, disciplined, and loyal in time of disappointment and defeat. They became more determined and sincere in their loyalty to Islam and the Prophet (p.b.u.h.).
- They knew that lack of discipline, obedience and greed caused their defeat. In future wars, they never disobeyed the Prophet (p.b.u.h.).

Banishment of Banu Nadir: The Jews of Madinah played an important role in the battle of Uhad. They were very happy at the defeat of the Muslims. During the battle, the Jewish tribe Banu Nadir, broke their treaty with the Muslims and sided openly with the Quraish. They also tried to kill the Prophet (p.b.u.h.). After the Battle, they showed their hostility openly. The Prophet (p.b.u.h.) decided to deal with them; Banu Nadir shut themselves in their castles. He laid siege to their fortress till they agreed to leave Madinah. They were allowed to carry all their belongings. Many settled in Khayber, while others went to Syria.

Fourth Year of Hijrah

The laws about orphans, rights of women, and marriage were revealed in the third year of Hijrah soon after the Battle of Uhad. The women were ordered to wear Hijab (veil) in the same year. The first order of prohibition of riba (usury) was also made. Gambling, drinking, games of chance were prohibited in the fourth year of Hijrah, Allah says, ***"Verily wines and games of chance, idols and diving arrows, are abomination devised by the devil; leave them aside that you may prosper."*** (Al-Maidah 5:90)

Charter for the Christians

The monks of the Monastery of St. Catherine in Egypt visited Mohammed (p.b.u.h.) in Madinah in 625 AD and requested for protection. A treaty was made, according to which they were granted

complete religious freedom; protection of their churches was guaranteed. The priests would not be expelled from their church; Christian woman married to a Muslim would not be prevented from visiting her church. The manuscript of the treaty is preserved in the library of St Catherine.

Fifth Year of Hijra

Battle of Trench

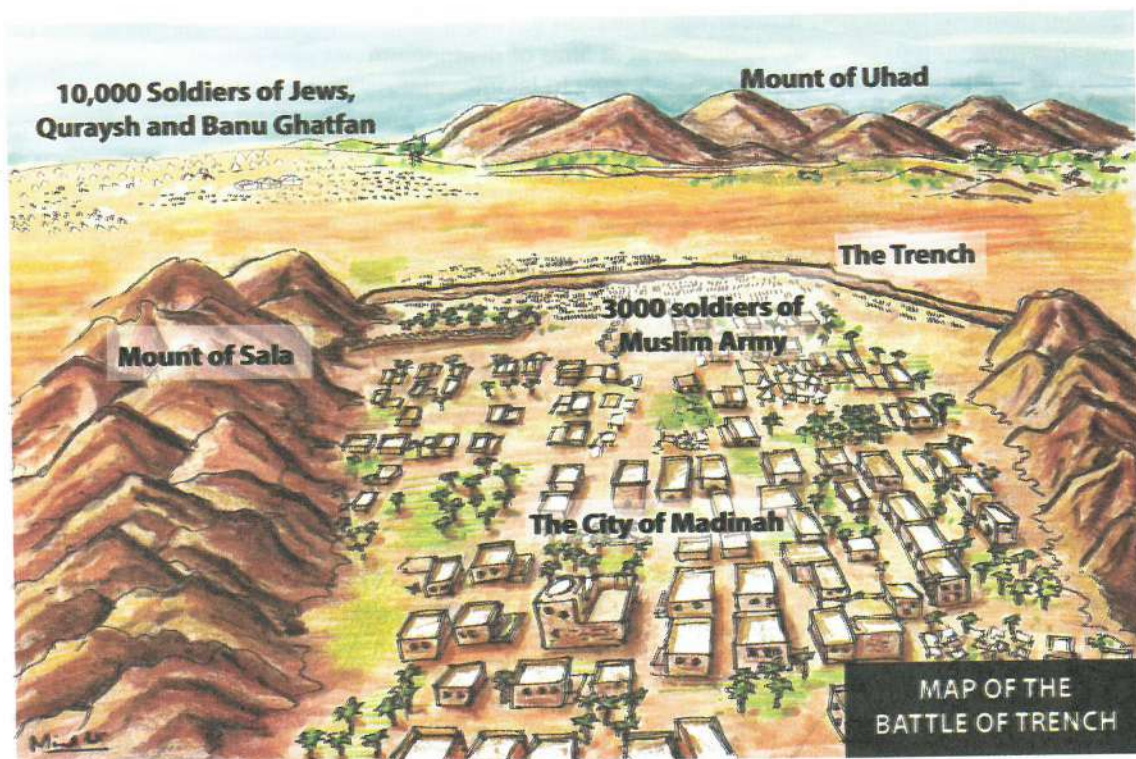
Causes

- The next year in accordance with Abu Sufyan's challenge, the Prophet (p.b.u.h.) led a Muslim force of about fifteen hundred men at the place of Badr and waited for Quraish for eight days. The challenge provoked the Quraish and they began to prepare for the war.
- The growing power of Muslims and spread of Islam frightened the Quraish and they also became more conscious of the threat to their trade route.

Events

The victory at Uhah encouraged the Quraish who thought that they could now easily finish the Muslims. The Jewish tribes that had been driven out of Madinah to Khayber also started plotting against the Muslims. They went to the Quraish in Makkah exhorting them to fight the Muslims. The Jewish delegation went to the Ghatfan and other desert tribes and persuaded them to join hands with the Quraish. The Jews agreed to give one year's harvest of Khayber to the Ghatfan for their participation in the battle against Muslims

The Muslims were attacked from all sides. For this reason it was given the name of Battle of Ahzab or Confederate. It was also called the Battle of Khandaq or Trench ; Ditch as the Muslims had dug a trench around Madinah to protect its inhabitants. The Quraish prepared an army of ten thousand men comprised of the Jews, the Ghatfan tribe and the Quraish under the leadership of



Abu Sufyan and marched towards Madinah. The Qur'an refers to this battle in the following verse, ***"When they came against you, from above you and from below you, and when your eyes swerved and your hearts reached your throats, and you thought thoughts about Allah; there it was that the believers were tried, and shaken most mightily."*** (Al-Ahzab 33:10-11)

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When the Prophet (p.b.u.h.) learned about the preparations of the Quraish, he consulted his companions. Sulaiman Al-Farsi, a Companion from Persia, suggested to dig a ditch around the Madinah, the Prophet (p.b.u.h.) accepted his suggestion. The Muslims were highly motivated and they dug the Trench for eight days and nights. The Prophet (p.b.u.h.) also participated in digging the trench; It was broad and deep enough that no man or horse could cross it.

When the Allies arrived, they were completely surprised, as they could not attack Madinah from any side. The Arabs were brave but conservative people in military matters. When they saw the trench they declared that it was unworthy of Arabs to stoop to this kind of trick.

For a few days, the two armies remained on both sides of the Trench watching each other. The Makkans tried to cross the trench but the Muslims fought bravely and killed or chased them away. Whenever the enemy came near the Trench the Muslims threw stones and arrows at them. The Muslims had to remain on guard all the time and could not assemble for prayers.

Meanwhile, Banu Qurayzah, the Jewish tribe that was still in Madinah broke their treaty with the Muslims and conspired with the Quraish and planned to attack the Muslims from the rear, the Prophet (p.b.u.h.) deployed a small army near their forts to watch their movements. The siege lasted for about a month. Finally, the Prophet (p.b.u.h.) was able to implant seeds of suspicion between the two Allies. He sent a man from Ghatfan tribe who had accepted Islam secretly; he good relationship with both the Quraish and Muslims, he told the Quraish that the Jews were considering a peace deal with the Muslims that would leave the Quraish isolated. This made them angry with the Jews. Similarly, a spy was sent to the Jews and the seed of mistrust was planted in their hearts. As a result, a split developed between the Allies that broke their unity. It should be kept in mind that such tactics are allowed during battles. Jabir bin Abdullah reported, the Prophet (p.b.u.h.) said, ***"war is deceit."*** (Sahih Bukhari)

When Abu Sufyan and the leaders of the Ghatfan were ready to fight a decisive battle with the Muslims, the Jews put it off, demanding hostages from both sides first. The Quraish and Ghatfan were convinced that their spy had told them the truth so they refused to grant the Jews' request. The Jews were also convinced that the spy had told them the truth.

The Arabs, especially the Bedouins were not used to fight long battles. They were unsuccessful in drawing the Muslims into a battle, which annoyed them. They had planned to defeat the Muslims in a day or two and return to their homes within a couple of weeks. They faced shortage of food; it was winter; icy winds blew all the time. Every day a large number of their camels and horses died of hunger and cold. One day a storm came with heavy rain and winds, which uprooted the Allies' tents, overturned their cooking pots and killed their cattle.

The next day, the Quraish and its allies raised the siege and went back. Allah says, ***"O you who believe! Remember Allah's blessing on you when hosts came against you, and we loosed against them a wind, and hosts you did not see. Allah sees what you do."*** (Al-Ahzab 33:9) Again, He says, ***"And, Allah sent back those that were unbelievers in their rage and they***

attained no good. Allah spared the believers of fighting. Surely Allah is Strong, Mighty."
(Al-Ahzab 33:25)

Results

- The reason the Quraish failed in their plan was the superior strategy of the Prophet (p.b.u.h.). He surprised his enemies by making a Trench around Madinah from all the vulnerable sides; this kind of tactics was unknown to Arabs; they were unable to attack Madinah from any side.
- By engaging the Quraish in a long battle, he was able to demoralize them as they were exposed to harsh weather. He knew that they had not come prepared for a long battle. Besides, he sent his spies and created an atmosphere of distrust amongst the Allies and thus he was able to defeat a large force by his superior strategy.
- The victory of the Muslims in the Battle of Trench helped the Prophet (p.b.u.h.) to strengthen his position. The people of Madinah now acknowledged the Prophet (p.b.u.h.) as an undisputed ruler of the city.
- The victory of the Muslim over a huge force had a great effect on tribes that lived around Madinah; they accepted the authority of the Muslims and became their allies. Henceforth, Islam spread rapidly.
- The Quraish had made alliances with the Bedouins of Najd and the Jews of Khayber. After the Battle of Trench, the Prophet (p.b.u.h.) sent or led several expeditions against the Bedouin tribes to end the influence of the Quraish and bring them into the power of Muslim state.
- The Battle of Trench was the last military action of the Quraish against the Muslims. Their defeat in the Battle was a serious blow to their prestige; their influence amongst the Arab tribes weakened and their trade with Syria declined.

Sa'eed al- Khudri reported, **"The people of (Banu) Qurayzah agreed to accept the verdict of Sad bin Mu'adh. So the Prophet sent for Sad, and the latter came (riding) a donkey and when he approached the mosque, the Prophet said to the Ansar, "Get up for your chief or for the best among you." Then the Prophet said (to Sad), "These (i.e. Banu Qurayzah) have agreed to accept your verdict." Sad said, "Kill their (men) warriors and take their offspring as captives," On that the Prophet said, "You have judged according to Allah's Judgment..."**"(Sahih Bukhari)

Banu Qurayzah:

The Prophet (p.b.u.h.) decided to punish Banu Qurayzah who had helped the Allies in the battle. He led an army against them and laid a siege to their fortresses, which continued for 25 days. Finally, they agreed to accept the judgment of their former ally Sa'ad ibn Mu'adh, who sentenced them according to the Torah. Their men were killed and their women and children were made slaves and their belongings were taken as booty.

Sixth Year of Hijrah

Treaty of Hudaibiyah

The Prophet (p.b.u.h.) saw a dream of his visit to Ka'bah. Next morning he ordered his companions to prepare for the journey. Allah says, **"Allah indeed fulfilled the vision for His Messenger with truth. You shall certainly enter the Sacred Mosque if Allah pleases in security."** (Al-Fath 48:27)

About 1400 Muslims, wearing Ihram left Madinah for Makkah in the month of Dhul-Qadah in the year 628 AD.

When the Quraish heard of the approach of the Muslims they were prepared to resist their entry and they sent an army under the command of Khalid bin Waleed and 'Ukruma bin Abu Jahl. Since the Prophet (p.b.u.h.) had no intention to fight, he left the main road and led the Muslims towards a less frequented road to a place called Hudaibiyah that was a few miles away from

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Makkah. The Quraish were determined to fight rather than allow the Muslims to enter Makkah.

The Prophet (p.b.u.h.) sent a messenger to Makkah who was ill-treated by the Quraish. Then, he sent 'Uthman ibn Affan (RA) who had a powerful family to protect him in Makkah. Since 'Uthman (RA) was detained for a long time, a rumour spread in the Muslim camp that he had been killed.

The Prophet (p.b.u.h.) called his companions to take a pledge to fight and avenge the blood of 'Uthman (RA). That Pledge was taken on the hand of the Prophet (p.b.u.h.) while he stood under a tree; hence, it came to be known as Bayt Al Ridwan, the pledge of tree or the Pledge of God's Pleasure. Allah says, ***"Allah Indeed was pleased with the believers, when they swore allegiance to you under the tree and He knew what was in their hearts, so he sent down peace on them and rewarded them with clear victory."*** (Al-Fath 48:18)

However, 'Uthman (R.A.) returned after sometimes, negotiations took place, and finally a treaty was signed which came to be known as the Treaty of Hudaibiyah. The terms of the treaty were as follows:-

- There would be no fighting for ten years.
- Anyone who fled from Makkah to Madinah would be returned by the Prophet (p.b.u.h.) to the Quraish but any Muslim who went to Makkah would not be sent back.
- Any of the Arab tribes might enter into treaty or alliance with either Muslims or Quraish.
- The Muslims would go back without 'Umrah that year, but would come the next year and stay there for three days.

The Muslims were unhappy with the terms of the treaty of Hudaibiyah, an incident happened which further aggrieved them. Abu Jandal, a new convert, escaped from Makkah, he had been tortured severely. His father Suhail bin 'Amr was the one who concluded the Treaty, he asked the Prophet (p.b.u.h.) to comply to the terms of the Treaty by returning Abu Jandal. The term of the Treaty had been decided but not yet inked, the Prophet (p.b.u.h.) tried to get an exception in that case however, he refused. The Prophet (p.b.u.h.) had to give in and told Abu Jandal to have patience. Umar (R.A.) expressed his unhappiness, but the Prophet (p.b.u.h.) assured him that everything he did was at the command of Allah. Allah foretold the victory with the following words, ***"Surely we have granted you a clear victory"***. (Al-Fat-h 48:1) The Prophet (p.b.u.h.) called 'Umar (R.A.) and recited the revelation to him. The Muslims were delighted and soon surah al Fath was on the lips of all the Muslims.

Importance of the Treaty of Hudaibiyah

- Apparently, the terms of the treaty were humiliating for the Muslims but in reality, it ushered an era of Islamic victories; it led to the conquest of Makkah.
- The Prophet (p.b.u.h.) gained many advantages by making a treaty with the Quraish. Madinah became an equal power with Makkah in the eyes of the whole of Arabia. Moreover Madinah became a centre around which all the tribes were united.
- When the Muslims from Madinah came to live in Makkah, the Makkans had the opportunity to study closely the Islamic way of life. In the two years that followed more people accepted Islam than in the previous six years. The great Muslim generals Khalid bin Waleed and 'Amr bin 'Aas accepted Islam during that period.
- The Quraish had forced an unjust term of repatriation, which stipulated that the converts from Makkah could not go to Madinah. These converts instead of going to Madinah settled on a hilly tract that was on the road to Syria and became a threat to the trade caravans of the Quraish. The Quraish were forced to ask the Muslims to revoke that term of the Treaty.
- The peaceful conditions that followed the treaty of Hudaibiyah provided the Prophet (p.b.u.h.), an opportunity to spread the message of Islam outside Arabia.

Seventh Year of Hijrah

Letters to Kings and Emperors

Peaceful conditions followed the treaty of Hudaibiyah and the Messenger of Allah (p.b.u.h) wrote letters to foreign kings and Arab chiefs inviting them to Islam. Among the kings he contacted were the Byzantine Emperor Heraclius, the Persian Emperor Pervez Khusrau, Negus, the King of Abyssinia, and Muqawqis the King of Egypt, letters to Amir of Busra and ruler of 'Oman and Bahrain were also sent.

Heraclius, the Emperor of Rome

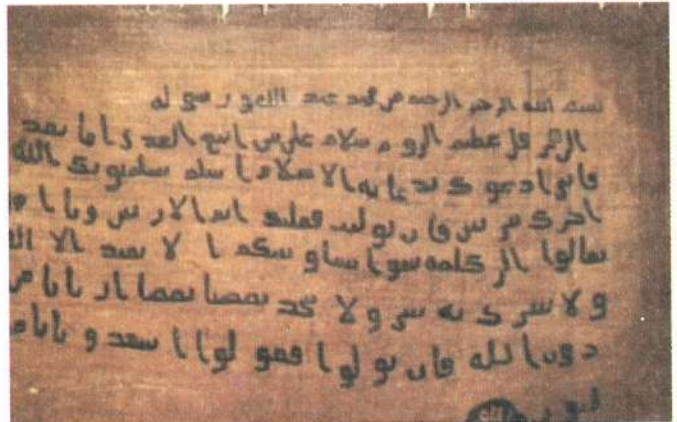
The Prophet (p.b.u.h) sent his envoy Dahyah Kalbi to Heraclius, the Roman Emperor, inviting him to Islam. Heraclius wanted to know more about the Prophet (p.b.u.h) and sent his people to find out all they could. Abu Sufyan happened to be in Ghazzah on a business trip and he was brought to the court. Heraclius asked him many questions about Muhammad (p.b.u.h). Abu Sufyan fearing that he would be called a liar by his companions reluctantly testified to the morals and the character of the Prophet. When Heraclius heard Abu Sufyan's answers, he was certain that Muhammad (p.b.u.h.) was a prophet of Allah; however, he did not accept Islam under the influence of his court. He was nevertheless courteous to the envoy and paid him due respect.

Chosroes, Emperor of Persia

Abdullah bin Abi Hudaifah was sent to Chosroes (Khusrau Pervez), the Emperor of Persia. When Chosroes saw the name of Allah and Muhammad (p.b.u.h.) at the top of the letter, he was furious and tore the letter into pieces. When the Messenger of Allah heard about Chosroes' reaction, he predicted that soon his empire would be torn up. The Persian Empire was spread as far as Yemen, hence Chosroes commanded the governor of Yemen to arrest the Prophet (p.b.u.h.) and bring him to his court. When his men came to arrest the Prophet (p.b.u.h.), he told them that their king was already dead. They were so impressed by the prophecy that they accepted Islam.

The contents of the letter of the prophet to Hercules "In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement :) 'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).'

(3.64).(Sahih Bukhari)



Letter to the Emperor of Rome



Letter sent to Najaashi-

Negus Emperor of Abyssinia

Negus, the Emperor of Abyssinia was a Christian ruler. He had earlier given shelter to the Muslims when they migrated to Abyssinia to escape persecution at the hand of the Quraish. Umro bin Ummayyah was sent to Abyssinia to invite Negus to Islam. He accepted Islam and he showed great respect to the envoy. He also sent presents to the Prophet (p.b.u.h.). Negus died during the lifetime of the Prophet (p.b.u.h.) and he offered funeral prayers for Negus when he heard of his death.

Muqawqis of Egypt

Hatib bin Abi Baitah (ra) was sent to Egypt. Muqawqis the king of Egypt was a Coptic Christian. When the King read the letter he said that he knew that a prophet was to appear, but according to his knowledge that prophet would come in Syria. Muqawqis did not accept Islam, however he was courteous to the envoy, and sent gifts to the Prophet (p.b.u.h.) among them were two Coptic Christian ladies named Mariyah and Sirin and a mare. The Prophet (p.b.u.h.) gave Sirin to Hassan ibn Thabit, and he took Mariyah as his wife, she was mother of his son Ibrahim.

Letter to Oman and Bahrain

Letters were sent to the kings of Oman and Bahrain. Both of them accepted Islam. Letters to Governor of Yamamah and the King of Damascu , however they did not accept Islam.

Expedition of Khayber

The Jews settled in Khayber after they were expelled from Madinah. Khayber was a group of strongly fortified fortresses in the northeast of Madinah, the principal of which was called al-Kamus. The Jews were a source of constant trouble for the Muslims. Khayber became a center for conspiracies and intrigues. When the Jews learned about the terms of the treaty of Hudaibiyah, they construed it as a sign of weakness and began preparations to attack Madinah. Some of their leaders succeeded in persuading the Ghatfan tribes to join hands with them. When the Prophet (p.b.u.h.) learned about this, he prepared an army of 1600 men and marched towards Khayber. The Jews were taken by surprise and took refuge in their forts. The Muslims laid siege to them, which lasted for twenty days. The Jews resisted and hurled stones and arrows on the Muslims whenever they approached the forts. However, the Muslims remained persistent and finally they conquered all the forts one after the other. The last fort Kamus was conquered by 'Ali (RA).

The Jews were allowed to stay in Khayber on condition that they pay half the produce of their lands. Ibn Umar reported, ***"The Prophet made a deal with the people of Khayber that they would have half the fruits and vegetation of the land they cultivated."*** (Sahih Bukhari)

Relationship of the Muslims with the Jews

As soon as the Prophet (p.b.u.h.) arrived in Madinah, He made a treaty with the Jews and other tribes that lived there, this is known as the Treaty of Madinah, according to which:

1. They were given the right to practice their religion.
2. Both would composite one nation.
3. Both would enjoy security of life, property, and honour.
4. The allies of the Muslims and the Jews would enjoy equal rights and privileges.
5. In case of attack, both would defend Madinah.
6. The Prophet (p.b.u.h.) would act as a judge in case of difference.

Besides, the Prophet (p.b.u.h.) made several religious concessions. Jerusalem was made the Qiblah of the Muslims. Following the practice of the Jews the Muslims kept the fast of the

Ashurah; the Prophet (p.b.u.h.) gave verdict according to the Torah till the time Muslims laws were revealed. The Muslims were allowed to eat food with the Jews and to marry Jewish women. He himself married three Jewish women.

- The Jews knew from their scripture that it was time of coming of a prophet, and when Mohammed (p.b.u.h.) came to Madinah, they recognized him to be the promised Prophet. However, they were not ready to accept him, as he was not from the line of Banu Israel.
- The increasing power of the Prophet (p.b.u.h.) and the victory of the Muslims in the battle of Badr, made the Jews extremely hostile. Besides, the growing power of Islam was against their economic interests. They manipulated the hostility of Aus and Khazraj to their advantage which displeased the Prophet (p.b.u.h.)

The Jews conspired against the Muslims with the Quraish and the hypocrites of Madinah. They were also very furious when one of their scholar 'Abdullah bin Salam accepted Islam.

- The Jews disliked the Prophet (p.b.u.h) and mispronounced the verses of the Qur'an, thereby changing the meaning of the verses. A Jew poet, K'ab Ibn Ashraf from the tribe of Banu Nadir went to Makkah to share the grief of the Quraish at their defeat in Badr, and instigated them against the Muslim. He also lampooned the Prophet (p.b.u.h.) and his companions; he even tried to kill the Prophet (p.b.u.h.)
- The first tribe to break the treaty with the Muslims was Banu Qainuqa, they were goldsmith, and they lent money to the Aus and Khazraj and charged heavy interest. They did not help the Muslims in the battle of Badr thus violating the Charter of Madinah.

An incident took place, which further flared the differences between the Muslims and the Jews. A Muslim woman was insulted in the market and the Jews jeered at her. A skirmish took place and as a result a Jew and a Muslim were killed which further deteriorated the relationship. The Prophet (p.b.u.h.) laid siege to their fortresses, which lasted fifteen days. Abdullah Ibn Ubay intervened on their behalf and the Prophet (p.b.u.h.) allowed Banu Qainuqa to leave Madinah. Some went to Syria and others settled in Khayber.

- In the third year of Hijrah, K'ab a leader of the Jews was killed by some Muslims for his activities.
- In the fourth year of Hijrah Banu Nadir violated their treaty with Muslims and they did not help the Muslims in the battle of Uhud. They tried to kill the Prophet (p.b.u.h.) when he went to their forts to demand their share of the blood money that they owed him in the incident of Bir Maunah. They asked the Prophet (p.b.u.h.) to wait for them and tried to kill him by throwing a big rock on him; however, the Prophet (p.b.u.h.) came back before they could carry out their nefarious plan. After this incident the Prophet (p.b.u.h.) gave them ultimatum to leave Madinah, but they refused and shut themselves in their fortresses. Abdullah bin Ubay assured them of his help. The Muslims laid siege to their fortresses; they surrendered after two weeks and the Prophet (p.b.u.h.) expelled them from Madinah and allowed them to take all their belongings with them.
- In the fifth year of Hijrah, the battle of Trench took place. The Quraish along with the Jews that had settled in Khayber and the desert Bedouin tribes attacked Madinah.

The Jewish tribe of Banu Qurayzah who still lived in Madinah openly sided with the Quraish and tried to attack the Muslims from the rear. After the Battle, the Prophet (p.b.u.h.) laid siege to their fortress that lasted for 25 days. They offered to surrender on condition that their former ally Sa'ad

Ibn Mu'adh (RA) gave the verdict. Sa'ad (RA) gave the verdict according to Torah; their men were killed and their women and children made slaves and their property divided amongst the Muslims.

- The Jewish tribe of Banu Nadir and Banu Qainuqa had settled in Khayber after their expulsion from Madinah. Khayber was a source of conspiracies and intrigues against the Muslims. In the 7th year of Hijrah, the Prophet (p.b.u.h.) decided to teach them a lesson and attacked Khayber with 1600 men. The Jews took refuge in their fortresses, and finally they surrendered. However they were allowed to live in Khayber, in return they agreed to pay half the produce of their land to the Muslims as jizya .
- The Jews did not refrain from their hostilities and they tried to kill the Prophet (p.b.u.h.) by poisoning him. They continued to live in Khayber till the time of the Caliph Umar (RA).

Reasons for Jews Hostilities

- The Jews were very influential people of Yathrib before the migration of the Prophet (p.b.u.h.), they could not maintain that position his after migration and their dream of ruling Yathrib was shattered.
- They manipulated the hostility of the tribes of Aus and Khazraj to their advantage and instigate them against each other. They lent money to them on high interest, whereas Islam prohibited usury which harmed them financially.
- The Jews knew from their Book that it was time for the advent of a prophet; however, they were not prepared to accept a non-Jew prophet.
- The Qur'an denounced the Jews for altering the text of their holy book.
- The hostility of the Jews increased when Qiblah was changed from Jerusalem to Makkah, the fasting of Ramadan instead of Ashurah was enjoined, and gradually the Muslim laws were revealed and replaced by the laws of Torah that the Prophet (p.b.u.h.) practiced earlier

Eighth Year of Hijrah

Battle of Ma'utah

Soon after his return from Hudaibiyah, the Prophet (p.b.u.h.) sent the message of Islam to the emperors and rulers of Arabia. An ambassador was killed by the chief of the tribe of Ma'utah, on the border of Syria. When the Prophet (p.b.u.h.) came to know of it, he sent a force of 3000 men under the leadership Zayd bin Haritha. He commanded them in case Zayd was martyred, the command would shift to J'affar Bin Abu Talib, and if J'affar too was martyred, Abdullah bin Ruwaha would assume the command.

Anas reported, the Prophet said, "**Zayd took over the flag and was martyred. Then it was taken by J'affar who was martyred as well. Then 'Abdullah bin Rawaha took the flag but he too was martyred and at that time the eyes of Allah's Apostle were full of tears. Then Khalid bin Al-Walid took the flag without being nominated as a chief (beforehand) and was blessed with victory.**" (Sahih Bukhari)

When the Muslims reached Ma'utah, they faced a huge army of 100,000 men. In this unequal struggle all the nominated commanders Zayd bin Haritha, J'affar bin Abu Talib and 'Abdullah bin Ruwaha were martyred one after another. Finally, Khalid bin Waleed led the Muslim army and brought them safely back to Madinah.

Conquest of Makkah (630AD)

Causes

The defeat of the Muslims at Mautah encouraged the Quraish to adopt hostile attitude towards the Muslims. The treaty of Hudaibiyah, stipulated that anyone who wanted to enter into a treaty

with the Prophet (p.b.u.h.) or the Quraish could do so. Banu Bakr entered into an alliance with the Quraish, while Banu Khuza'ah made a pact with the Muslims.

Two years after the Treaty of Hudaibiyah, Banu Bakr, the allies of the Quraish attacked Banu Khuza'ah, the allies of the Muslims. A skirmish developed and the Quraish helped the Banu Bakr by providing them with weapon. Some Quraish leaders also fought alongside with the Banu Bakr secretly by night. Banu Bakr killed several men of Banu Khuza'ah. The chief of Banu Khuza'ah with a party of forty men came to Madinah to seek help and protection. The Prophet (p.b.u.h.) demanded from the Quraish to accept any of the three alternatives.

- To pay blood money to the families of the murdered men of Banu Khuza'ah.
- To dissolve their alliance with Banu Bakr.....
- To dissolve the treaty of Hudaibiyah..

The Quraish opted for the third alternative but soon realized that they were no match for the Muslims and sent Abu Sufyan to settle the affair.

Abu Sufyan at first visited his daughter Umm-Habiba, one of the wives of the Prophet (p.b.u.h.) but she refused to do anything with him. He then went to Abu Bakr, 'Umar, 'Uthman and 'Ali, (R.A.) one after another, but they too refused to mediate on his behalf. Then he went to the Mosque of the Prophet (p.b.u.h.) and announced that the Quraish would guarantee peace and protection to all, but the Prophet (p.b.u.h.) rejected his offer.

Events

The Prophet (p.b.u.h.) prepared an army of ten thousand men; he maintained complete secrecy, to prevent Quraish from making alliances with their neighbouring tribes. The Prophet (p.b.u.h.) set out to Makkah on 10th Ramadan 8th A.H. The Muslims camped outside Makkah. The Quraish were taken by complete surprise. The Prophet (p.b.u.h.) ordered his followers to light up torches outside their tents so that the Makkans should know what they were up against. The sight of so many fires magnified the size of the Muslim army, the Quraish were demoralized. Abu Sufyan ibn Harb came to spy and was captured and brought to Allah's Apostle (p.b.u.h.). At that point, he embraced Islam.

Before entering Makkah the Prophet (p.b.u.h.) proclaimed that whosoever remained in his own house would be safe, whoever was in Ka'bah would be safe and even those who entered the house of Abu Sufyan would be safe. Thus, safety was guaranteed even to the worst enemy of Islam.

On entering Makkah, the Prophet (p.b.u.h.) told his army not to use arms against anyone, unless they met with resistance or were attacked. He ordered them to avoid bloodshed; and commanded them not to harm the old, the women, and the children.

He divided his army into four columns; each column was assigned a specific part of Makkah to capture. The Muslims entered peacefully. The column of Khalid bin Waleed was showered with arrows and he fought back; thirteen men from the Quraish were killed in the skirmish, while two Muslims embraced martyrdom.

The Prophet (p.b.u.h.) went to Ka'bah and performed Tawaf. He went inside and prayed. Then he purified it, there were about 360 idols in Ka'bah, he destroyed them, while doing this he recited, **"And say the truth has come and falsehood has banished. Surely falsehood is bound to perish."** (Al-Isra 17:81)

The Messenger of Allah opened the door of the Ka'bah. The Quraish were waiting for him to see what he would do. He addressed them and said, **"There is no god but Allah alone. He has no partner. He has made good His promise. He has helped His servant and He alone has put all allies to flight. Every claim of privilege, property, or bloodline is abolished today**

except for the custody of the Ka'bah and providing water for the pilgrims. O people of the Quraish! Allah has abolished the haughtiness of the Jahiliyyah and its veneration of ancestors. People all spring from Adam and Adam came from dust." Then he recited this verse, "O mankind! We have created you male and female, and appointed you races and tribes, that you may know one another. Surely the noblest among you in the sight of Allah is the most God-fearing of you. Allah is All-Knowing, All-Aware." (Al-Hujarat 49:13) (Ibn-Hisham)

A general amnesty was proclaimed throughout Makkah. The Prophet (p.b.u.h.) assembled the Quraish near mount Safa and delivered a sermon on the unity of God, abolition of the customs of the ignorance and practices of the Quraish and laid emphasis on the duty of man to God and mankind.

At the end of the sermon, he asked them, **"O people of Quraish! What do you think I will do with you?"** They replied **"We think (you will treat us) well, noble brother, son of a noble brother."** He said, **"I shall speak to you as Yusuf [Joseph] spoke to his brothers, 'There is no reproach against you today; God will forgive. He is the most Merciful and the most Compassionate.' (Yusuf 12:92) And he added, 'No more responsibility burdens you today. Go, for you are free.' (Ibn Ishaque)** The Quraish were astounded; they were greatly impressed by the mercy and forgiveness of the Prophet (p.b.u.h.), and finally they accepted the truth and they rushed to accept Islam. The Qur'an says regarding the conquest of Makkah, **"When comes the help of Allah and victory and you see people entering the religion of Allah in throngs."** (Al-Nasr 110:1-2) When the time of prayer came, Bilal ascended Ka'bah and proclaimed Adhan.

The Prophet (p.b.u.h.) stayed at Makkah for about nineteen days during which he made arrangements for the administration of Makkah. He defined the boundaries of Haram of Makkah by erecting pillars of stones at proper places. Most of the offices and privileges of the Quraish were abolished.

Significance of the Conquest of Makkah

- The conquest of Makkah led to spread of Islam throughout the Arabian Peninsula. Amr bin Salamah reported, **"The 'Arabs (other than Quraish) delayed their conversion to Islam till the Conquest (of Mecca). They used to say, 'Leave him (i.e. Muhammad) and his people Quraish, if he overpowers them then he is a true Prophet. So, when Mecca was conquered, then every tribe rushed to embrace Islam.'"** (Sahih Bukhari) So when Makkah was conquered all the Arabs rushed to embrace Islam.
- The enemies of the Prophet (p.b.u.h.) henceforth became his trusted allies and helped him in his mission and spread of Islam.

Battle of Hunain

The surrender of the Quraish greatly infuriated the Hawazin and the Banu Thuqaif tribes; they assembled an army of twenty thousand men to attack the Muslims, they brought their women, children and livestock with them to inspire their warriors to fight courageously. When the

Anas reported, **"The companions fled, leaving the Prophet alone. The Prophet then made two calls which were clearly distinguished from each other. He turned right and said, 'O the group of Ansar!' They said, 'Labbaik, O Allah's Apostle! Rejoice, for we are with you!' Then he turned left and said, 'O the group of Ansar!' They said, 'Labbaik! O Allah's Apostle! Rejoice, for we are with you!' The Prophet at that time was riding on a white mule; then he dismounted and said, 'I am Allah's Slave and His Apostle.' The infidels then were defeated, and on that day the Prophet gained a large amount of booty which he distributed amongst the Muhajirin and the Tulaqa and did not give anything to the Ansar. The Ansar said, 'When there is a difficulty, we are called, but the booty is given to other than us.' The news reached the Prophet and he gathered them in a leather tent and said, 'What is this news reaching me from you, O the group of Ansar?' They kept silent. He added, 'O the group of Ansar! Won't you be happy that the people take the worldly things and you take Allah's Apostle to your homes reserving him for yourself?' They said, 'Yes.' Then the Prophet said, 'If the people took their way through a valley, and the Ansar took their way through a mountain pass, surely, I would take the Ansar's mountain pass.'"** (Sahih Bukhari)

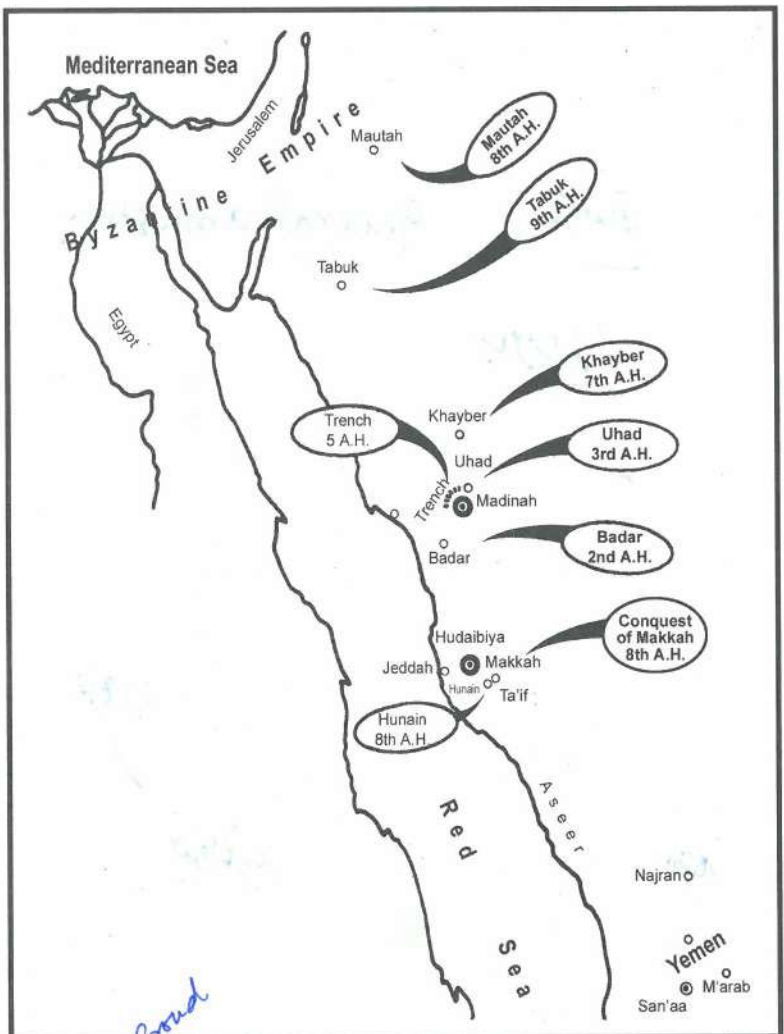
Prophet (p.b.u.h.) learned about that, he prepared an army of twelve thousand men that included 10,000 Muslims who had accompanied him from Madinah, and 2000 new converts from Quraish who joined him voluntarily.

The Hawazin and Thaqif were excellent archers; they were posted on both sides of a narrow pass; as soon as the Muslims entered the pass they attacked them fiercely. The Muslims were surprised and they retreated in great confusion. The Prophet (p.b.u.h.) was left with a few of companions, he shouted at the Muslims to come back. They came back and assembled around the Prophet (p.b.u.h.) and fought fiercely, and soon the Muslims emerged victorious. The enemy fled and most of the Banu Thuqaif took refuge in Ta'if.

The reason for Muslims' early defeat was that some of them were over confident

because of the strength and number of the Muslims, forgetting that victory came only from Allah. Allah says, ***"Assuredly Allah did help you in many battlefields and on the day of Hunain: Behold! Your great numbers elated you but they availed you naught: the land for all that it is wide did constrain you and you turned back in retreat. But Allah did pour His calm on the apostle and on the believers and sent down forces, which you saw not: He punished the unbelievers: thus doth He reward those without faith."*** (Al-Taubah 9:25-26)

The Muslims captured a vast booty comprising of 6000 prisoners and a large number of camels, sheep and silver. Among those who were brought to the Messenger of Allah was Shayma, daughter Halimah S'adiyah, his foster-sister. When the Messenger of Allah recognized



Abu Ishaq reported, "Al-Bara' was asked while I was listening, 'Did you flee (before the enemy) along with the Prophet on the day of (the battle of) Hunain?' He replied, 'As for the Prophet, he did not (flee). The enemy was good archers and the Prophet was saying, 'I am the Prophet undoubtedly; I am the son of 'Abdul Muttalib.'" (Bukhari)

her, he spread his cloak for her to sit on, and treated her courteously. She accepted Islam and he gave her gift of cattle and sheep when she left.

The booty captured at Hunain was distributed amongst the new converts to reconcile their hearts to Islam, but did not give anything to the Ansar. The Ansar were angry for not getting the share and they were also afraid that the Prophet (p.b.u.h.) might stay in Makkah. When the Prophet (p.b.u.h.) learned that he gave a sermon and he recounted the sacrifices of the Ansars for Islam and assured them that he would live with them and die with them. The Prophet (p.b.u.h.) came back after appointing a governor for Makkah.

The battle of Hunain was one of the important battles of the Prophet (p.b.u.h.); Hawazin was a strong tribe, it was always a source of great threat to the Prophet (p.b.u.h.); their defeat also restrained other nomadic tribes. This ultimately played a major role in integrating the Meccans into the ummah. Thus, the power of Madinah was established all over Arabia.

The Siege of Ta'if

After the battle of Hunain, the Prophet led his troops towards Ta'if, and laid siege to it. Ta'if was a well-fortified city with adequate supplies. The Muslims were deficient in weapon, Banu Thuqaif and Hawazin were skilful archers, whenever the Muslims tried to move near the city, they showered them with arrows and spears, which forced the Muslims to keep distance. When the people said, ***"Messenger of Allah (peace be upon him), Thuqaif's arrows have scorched us, so supplicate Allah to punish them," he said, "O Allah, give guidance to Thuqaif."*** (Tirmidhi.) The siege lasted for twenty days after which the Prophet (p.b.u.h.) ordered his army to raise the siege. Ta'if embraced Islam in the 9th year of Hijrah.

After returning from Ta'if, the Prophet (p.b.u.h.) delayed the distribution of the booty for a few days hoping that the Hawazin would come to claim their families. However when they did not come, he distributed the booty amongst the Muslims; which was about 6000 women, children, countless camels and sheep.

The Hawazin delegation came after the distribution of the booty. They accepted Islam and asked the Prophet (p.b.u.h.) to restore their properties and captives, the Prophet (p.b.u.h.) asked them either choose their families or their properties, they chose their families. The Prophet (p.b.u.h.) freed those captives who had come in his share, he asked the Muslims to do the same if they liked. At that, the Muslims too set free the Hawazin women and children.

Ninth Year of Hijrah

The Year of Deputation

During this year, many deputations from various tribes from all over Arabia came to offer their allegiance to the Prophet (p.b.u.h.) and accept Islam. All the pagan tribes accepted Islam and written treaties were made with them specifying their privileges and responsibilities. Muslim missionaries were sent to various tribes to teach them the fundamental principles of Islam.

The Christian tribe of Najran that did not wish to forsake Christianity was allowed to retain their religion. They were offered protection on payment of Jizyah.

Abdullah ibn Abbas reported, ***"The Apostle of Allah (peace be upon him) concluded peace with the people of NajranNo church of theirs will be demolished and no clergyman of theirs will be turned out. There will be no interruption in their religion until they bring something new or take usury."*** (Abu Daud)

Expedition of Tabuk (631AD)

Causes

The relations between the Muslims and the Christians were strained since the battle of Mautah. The Byzantines were afraid of the growing power of Arabia and the spread of Islam. The Emperor Heraclius collected a large force to attack Madinah. When the Prophet (p.b.u.h.) learned about the preparation, he gave a call for jihad.

Events

The time of the expedition was unfavourable as there was draught and famine in Arabia. The summer was extremely hot. The date crop was ready to be harvested. The Arab tribes were hesitant to fight the Byzantines whom they considered very powerful and it was a long journey through a barren desert. Besides, the Hypocrites, under the leadership of 'Abdullah bin Ubay spread discontentment and fear amongst the Muslims. They made excuses not to accompany the Messenger of Allah and said that they feared the enemy and the intense heat. Allah said of them, ***"Those who were left behind rejoiced in tarrying behind the Messenger of Allah and were averse to struggling with their possessions and their selves in the way of Allah. They said, 'Go not Forth in the heat'. Say. "The Fire of Jahannam is hotter, did they but understand!"*** (Al-Taubah 9:81)

The Prophet (p.b.u.h.) asked for donations and charity for the preparation of the Expedition. The Muslims made great contributions; Abu Bakr (RA) gave all his possessions, Umar gave half his property, while 'Uthman gave nine hundred camels and a hundred horses, and a thousand gold dirham. Women donated their ornaments.

The Prophet (p.b.u.h.) gathered an army of 30,000 and marched to Tabuk in Rajab 9 A.H. After seven days of journey, the Muslims reached Tabuk.

When the Romans heard of Muslims advance with such a huge force, they withdrew from border towns and dispersed. The Prophet (p.b.u.h.) did not pursue them in their own territory. He sent small expeditions against various Christian and Jew rulers in the neighbourhood. Many Christian tribes entered into alliance with the Muslims and came under their protection and agreed to pay Jizyah. In return, the Prophet (p.b.u.h.) guaranteed them the security of their borders and territories; as well as safety of their caravans and their ships travelling by land and sea.

He returned to Madinah after staying in Tabuk for twenty days.

On the way back from Tabuk, some hypocrites tried to kill the Prophet (p.b.u.h.) while he was passing through the mountain road, Allah says regarding this ***"They swear by Allah that they said nothing (evil) but indeed they uttered blasphemy and they did it after accepting Islam; and they meditated a plot which they were enable to carry out."*** (At-Taubah 9:74)

Significance of Expedition of Tabuk

- The Expedition strengthened the military and political power of the Muslims in the Arabian Peninsula.
- The Tabuk Expedition did not achieve any military objectives, it however indicated the direction, from which Islam would face future danger.
- One indirect result of the Expedition of Tabuk was the final extinction of the Hypocrites of 'Abdullah bin Ubay. The Hypocrites always plotted against the Muslims and helped the enemies during battles. They had built a place known as a Masjid-e-Darar (the mosque of harm). It was not a Mosque for worship but a meeting place for the hypocrites. The Prophet (p.b.u.h.) on his return from Expedition ordered that place to be demolished. ***"And there are***

those who put up a mosque by way of mischief and infidelity to disunite the believers and in preparation for one who warred against Allah and His apostle afore time." (at-Taubah 107). Two months after the return from Tabuk 'Abdullah bin Ubay died and with his death, the Hypocrites cease to exist.

- The Expedition of Tabuk was the last campaign of the Prophet (p.b.u.h.). In all, the Muslims fought twenty-seven battles and took part in sixty battles and expeditions. No conqueror ever achieved such success with so little loss of life. According to the most authoritative sources the sum total of all casualties on all sides in all the battles range from 1200 to 1500 dead.

Consolidation of Islam

By the end the 9th year of Hijrah, the whole of Arabia had been unified under the banner of Islam. However, idolaters still assembled in Makkah at the time of pilgrimage and some went round the Ka'bah naked. Pilgrimage became obligatory for the Muslims in this year with the following revelation, ***"Pilgrimage thereto is a duty men owe to Allah those who can afford the journey"***. (Al-Imran 3:97)

The Prophet (p.b.u.h.) sent Abu Bakr to conduct the ceremonies of the Hajj, and announce that henceforward the non-Muslims would not to be allowed to visit the Ka'bah or perform the pilgrimage.

Tenth Year of Hijrah

The Farewell Pilgrimage

In the tenth year of Hijrah, the Prophet (p.b.u.h.) declared his intention to go for pilgrimage and he ordered the Muslims to prepare for the journey. When the news of pilgrimage spread outside Madinah, people from all over Arabia came to join the Prophet (p.b.u.h.), thousands joined him on his way to Makkah. It is reported that hundred and fourteen thousand followers accompanied him in the farewell pilgrimage. The Prophet (p.b.u.h.) left Madinah on Saturday, 25 Dhu'l-Qa'dah, before the prayer he gave a sermon and explained the requisites of Ihram, and the requirement and rites of the pilgrimage. As he departed, he recited the Talbiyah, ***"At Your service, O Allah! At Your service! You have no partner. At Your service! Praise and Blessing are Yours and the Kingdom. You have no associate."*** The crowd recited the Talbiyah along with him on their journey towards Makkah. They reached Makkah on the 4th of Dhul Hajj after a journey of nineteen days and immediately went to the Masjid al-Haram and performed Tawaf of the Ka'bah and the sa'ey between Safa and Marwa. They stayed in Makkah for four days, and on 8th Dhul-Hajj, they went to Mina, where they offered their prayers and spent the night.

At sunrise on 9th Dhul-Hajj, they left Mina for Arafat. It was Friday. At Arafat, the Prophet (p.b.u.h.) delivered a sermon to the people while seated on his camel. He said, ***"O People! Listen to my words I do not know whether, after this year, I shall be amongst you again. Therefore listen to what I am saying to you carefully and take these words to those who could not be present here today."***

Protection of life property and honour: ***"O People! Just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners."*** ***"Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds."***

Usury Prohibited: ***"Allah has forbidden you to take usury (Interest) therefore all interest obligations shall henceforth be waived...."***

Beware of Satan, ***"For the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things."***

Rights of Women: *"O People! It is true that you have certain rights with regard to your women, but they also have right over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to commit adultery."*

Performance of Pillar of Islam: *"O People! Listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to."*

Brotherhood & Equality: *"You know that every Muslim is the brother of another Muslim. You are all equal. Nobody has superiority over other except by piety and good action."*

Rights of Slave, *"And your slaves see that you feed them such food as you eat and cloth them with what you wear; and if they commit a fault which you are not inclined to forgive, then part from them and do not treat them harshly."*

Day of Judgment: *"Remember, one day you will appear before Allah and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone."*

Finality of the Prophet: *"O People! No prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People! Understand my words, I convey to you."*

Adherence to the Qur'an & Sunnah: *"I leave behind me two things, the Qur'an and my example, the Sunnah and if you follow these you will never go astray."*

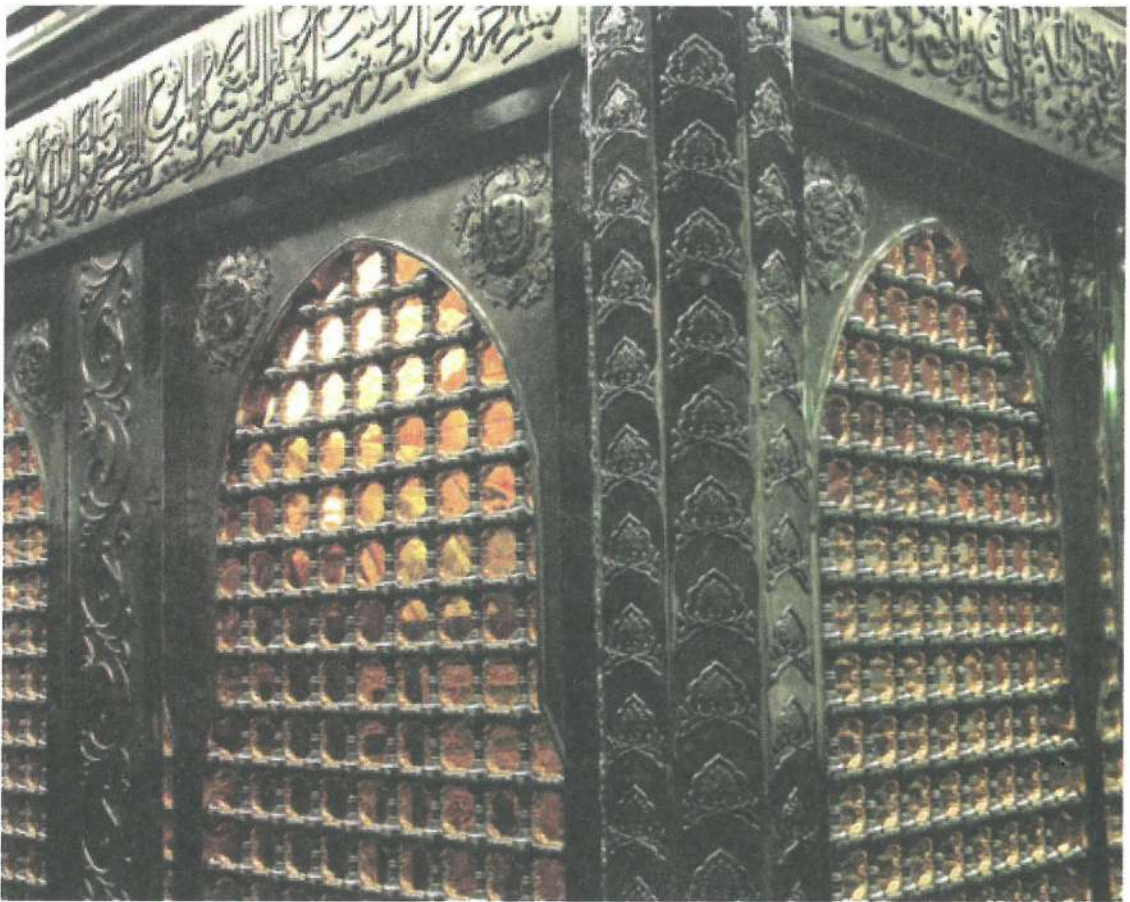
Message to Be Conveyed: *"All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O Allah! that I have conveyed your message to your people."*

Abu Bakara reported, *"the Prophet was riding his camel and a man was holding its rein. The Prophet asked, 'What is the day today?' We kept quiet, thinking that he might give that day another name. He said, 'Isn't it the day of Nahr (slaughtering of the animals of sacrifice)?' We replied, 'Yes.' He further asked, 'Which month is this?' We again kept quiet, thinking that he might give it another name. Then he said, 'Isn't it the month of Dhul-Hijja?' We replied, 'Yes'. He said, 'Verily! Your blood, property, and honour are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."* (Sahih Bukhari).

When the sermon was over, The Prophet (p.b.u.h.) said his Dhuhr and Asr prayers combined. While he was still in Arafat the last revelation came *"This day I have perfected your religion for you, completed my favour upon you and have chosen for you Islam as your religion."* (Al-Maidah 5:3).

After sunset, the Prophet (p.b.u.h.) left Arafat for Muzdalifah, where he offered Maghrib and Isha prayers combined; he spent the night under the open sky. At dawn, after offering the Fajr prayer he came to the Mash'ar al-Haram, the sacred site at Muzdalifah. He faced the Qiblah, and made supplications. He left Muzdalifah before sunrise, and travelled quickly to the Jamarat al-'Aqabah at Mina where he threw pebbles at Jamarat.

The Prophet (p.b.u.h.) went to the place of sacrifice at Mina, and sacrificed sixty-three camels, one for each year of his life. After this, he shaved his head. Then he went to Makkah and performed Tawaf-al-Ifadah. He came back to Mina the same day; and spent the next three days



and performed Rammi by stoning the Satan. After the completion of pilgrimage, he returned to Madinah.

On his return to Madinah, the Prophet (p.b.u.h.) organized the provinces and tribal communities. He appointed officers to collect Zakah from the newly converted tribes and people of the peninsula. Meanwhile many more deputations arrived at Madinah to accept Islam. The Prophet (p.b.u.h.) also ordered Usamah ibn Zayd ibn Haritha to lead an expedition to Syria.

Death

Two months after his return to Madinah, the Prophet (p.b.u.h.) fell ill with headache and fever. He remained sick for about two weeks. At first, he performed all his duties as usual and led the prayers. On the fifth day of his illness, he retired to the apartment of 'A'ishah (R.A.) with the consent of his other wives. When he became too weak, he appointed Abu Bakr (R.A.) to lead the prayers. On the last day of his life, the Prophet (p.b.u.h.) came in the mosque supported by his attendants, and joined the congregational prayer behind Abu Bakr (R.A.) When Abu Bakr heard him coming, he tried to retreat but Allah's Apostle beckoned him to carry on. The Prophet sat on his left side. Abu Bakr was praying while standing and Allah's Apostle was leading the prayer while sitting.

He begged forgiveness from his hearers, and exhorted them to follow the path of Allah, he said, ***"Allah has granted the choice to His servant to accept the good things of life or all that is with Allah in eternity. But this servant has chosen the blessings that are with Allah."*** (Bukhari)

Then he advised the Muslims to be careful about the rights of Ansar and to treat them well. He ordered to shut all the doors that open to the Mosque except door of Abu Bakr's house. He said, ***"Be watchful about your five daily prayers; and rights of your women and servant."*** He warned the Muslims not to worship his graves.

He had some cash with 'A'ishah (R.A.), which he gave away as alms. A'ishah said, ***"His last act was cleaning of his mouth with a brush made of a soft branch of a tree and his last words were, "Now, none but He, the Companion on High is needed."*** (Sahih Bukhari).

The Prophet (p.b.u.h) died on Monday June 8, 632, AD, 12th Rabbi-ul Awwal 11th A.H. Everyone was stunned with grief. Umar (R.A.) was so shocked that he drew out his sword and declared that he would kill anyone who said the Prophet (p.b.u.h) had died. When Abu Bakr (R.A.) learned about the death of the Prophet (p.b.u.h.) after ascertaining the fact, he said, ***"O people! Lo as for him who worshipped Muhammad (p.b.u.h.), Muhammad (p.b.u.h.) is dead. But as for him who worshipped Allah, Allah is alive and dies not." Then he recited the following verse of the Qur'an. Muhammad (p.b.u.h.) is no more than an Apostle: many were the Apostles that passed away before him. If he died or were slain will you then turn back on your heels?" (Al-Imran 3:144)"*** (Sahih Bukhari).

The Prophet (p.b.u.h.) was buried in the same place where he had died; in the house of A'ishah. His funeral prayers were performed in batches. His family members including 'Ali bin Abu Talib and 'Abbas bin Abdul Muttalib (R.A.) lowered him in his grave.

Relation of the Muslim States with other States during The Life of the Prophet (p.b.u.h)

The foreign relations of the Prophet (p.b.u.h.) with other states was based on justice and equality. He worked on the policy of friendship, good will and cooperation. He made every effort to establish peace. In the sixth year of Hijrah the Muslims went to Madinah for Umrah, however the Quraish were not willing to let the Muslims enter Makkah. The Prophet (p.b.u.h.) signed the Treaty of Hudaibiyah with the Quraish to maintain peace, though the terms of the treaty were not favourable to the Muslims.

- The Prophet (p.b.u.h.) always fulfilled agreements and pacts made with other states. At the time of the Treaty of Hudaibiyah, Abu Jandal, a Muslim escaped from Makkah and came to the Muslim camp and asked the Prophet (p.b.u.h.) to take him to Madinah. However the terms of the Treaty were already decided, but not yet written, which stipulated that anyone who fled from Makkah to Madinah would be returned. The Prophet (p.b.u.h.) declined the request of Abu Jandal; though he was greatly saddened to see his condition.
- When peaceful conditions prevailed after the Treaty of Hudaibiyah, the Prophet (p.b.u.h.) wrote letters to foreign sovereigns and Arab rulers, inviting them to Islam. Among the kings he contacted were the Emperor Heraclius of Byzantine, the Persian Emperor Chosroes, Negus, the King of Abyssinia, and Muqawqis, the King of Egypt and letters to the ruler of Oman and Bahrain were also sent.
- The Prophet (p.b.u.h.) preserved and protected the territorial integrity of the Muslim state. He fought the battles of Badr, Uhud and Trench, to protect Madinah from the Quraish, while Mautah and Tabuk were undertaken to guard Muslim frontiers from the aggression of Byzantines.
- The Prophet (p.b.u.h.) always stood by his allies. In 8th year of Hijrah, when the allies of the Quraish, attacked the allies of the Muslims and killed their men, the Prophet (p.b.u.h.) asked the Quraish to pay blood money or to dissolve their alliance with Banu Bakr or to dissolve the Treaty of Hudaibiyah.
- The Prophet (p.b.u.h.) made every effort to establish peace. At the time of the conquest of Makkah, the Prophet (p.b.u.h.) told his army not to use arms against anyone. He ordered that the old, the women and the children should not be harmed. The Muslims entered Makkah peacefully and the Prophet (p.b.u.h.) proclaimed a general amnesty. He asked the Quraish, ***"What do you think I am going to do to you?"*** They said, ***"You are a noble brother and a son of a noble brother."*** ***The Prophet (p.b.u.h.) said, "No blame on you be this day. Go, you are free."***
- The Prophet (p.b.u.h.) kept war humane. At the time of the battle of Mautah, he instructed the Muslim army not to harm the women, the old and the children. He commanded them to

treat the prisoners of war kindly and not to mutilate bodies or cause destruction. He forbade cutting down the fruit-bearing trees and killing the animals whose meat cannot be eaten. He prohibited demolition of churches, synagogues, mosques and other places of worship.

- The non-Muslim tribes were granted protection in the Muslim state under the condition of paying Jizyah. In the tenth year of Hijrah when deputations came to Madinah, the Prophet (p.b.u.h.) made pacts and treaties with them. The Christian tribes of Najran did not accept Islam; however they entered into a treaty with the Prophet (p.b.u.h.) and agreed to pay jizyah. Similarly the Jews of Khayber were allowed to remain in Khayber and pay jizyah.
- Prophet (p.b.u.h.) worked on the policy of friendship, and good will. When the Prophet sent Mu'adh ibn Jabal and Abu Musa to Yemen, he said to them, ***"Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds) and you should both work in cooperation and mutual understanding, obey each other."*** (Sahih Bukhari)

Relationship of the Prophet (p.b.u.h.) with the Non-Muslims

Non-Muslims held special status in the Muslim society, they enjoyed protection of the Muslims and were known as Dhimmi. The Dhimmi were exempted from service in army and in lieu of military services, they had to pay jizyah. They were entitled to equal rights and privileges in the State. They enjoyed protection of life, property, and honour. They were allowed to set up their own courts and practice their own laws.

Islam does not force the non Muslims to embrace Islam and recognizes their freedom to choose their own faith. Allah says, ***"Let there be no compulsion in religion."*** (Al-Baqarah 2:256) and ***"Will you (O Muhammad) then compel mankind, against their will, to believe!"*** (Yunus 10:99).

When the Prophet (p.b.u.h.) arrived in Madinah, he made a treaty with the Jews and other non Muslim tribes in Madinah granting them equal rights, freedom to practice their religion and protection of life, property, and honour.

In 625 A.D., the monks of the Monastery of St. Catherine in Egypt visited Madinah and requested for protection. A treaty was made according to which the Christians were granted complete religious freedom. Their churches were to be respected and they were free to repair or build new one. The priests would not be expelled from their church; Christian woman married to a Muslim would not be prevented from visiting her church.

In 631 A.D, the Prophet (p.b.u.h) made a treaty with the Christian tribe of Najran; he guaranteed them freedom to practice religion, they were offered protection of life, property, and honour. They were asked to pay Jizyah for their protection.

Many Christian tribes entered into alliance with the Muslims and came under their protection at the time of the Expedition of Tabuk. The Prophet (p.b.u.h) guaranteed them security of their borders and territories as well as their caravan and ships that travelled by land and sea.

Seal of the Prophets

(Finality of the Prophets)

The long line of the prophets started with Adam and finished with Muhammad (p.b.u.h.). The life and teachings of the prophets before Muhammad (p.b.u.h.) have been altered, adulterated or lost by their followers, besides their teachings were incomplete, and did not provide a complete code of life necessary for a successful and prosperous life. These messengers were appointed for a particular people or country, and for a particular period, besides their message was only for those people and not a universal message.

Muhammad (p.b.u.h.) is the last of all the prophets, Allah says, **"Muhammad is not the father of any of your men, but he is the messenger of Allah, and the seal of the prophets."** (Al-Ahzab 33:40)

No prophet will come after him, the Prophet (p.b.u.h.) said, **"There will be no prophet after me"**. (Agreed) In another tradition, he said, **"My relation to the long lines of the prophets can be understood by the parable of a building. The building was most beautifully built. Everything was complete therein except the place for one brick. I have filled the place and now the building has been completed."** (Agreed)

The Prophethood of Muhammad (p.b.u.h.) is distinguished in many ways:-

- Islam is a perfect religion and deals with all the aspects of human life i.e. political, economic, ethical, legal and social aspects, it is perfect in all respect, Allah says **"This day I have perfected your religion for you, completed my favours upon you and have chosen for you Islam as your religion."** (Al-Maidah 5:3)
- It is a universal message for the mankind. Muhammad (p.b.u.h.) was not sent down for any particular country or nation but to the whole world, Allah says, **"And we have not sent you (Muhammad!) Save as a bringer of good tidings and a Warner to all the mankind."** (Saba 34:28) Again He says **"We sent you not (O Muhammad!), but as a mercy for the world."** (Al-Anbiyaa 21:107) The Prophet (p.b.u.h.) said, **"Every Prophet who preceded me was sent especially to his own people, but I have been sent as a Prophet to all mankind."** (Sahih Bukhari)
- The Prophethood of the Prophet Muhammad (p.b.u.h.) is eternal.
- The message of Muhammad has been preserved in the Qur'an; It is unchanged, Allah promised to safeguard it, Allah says, **"We have without doubt sent down the reminder, and we will certainly guard it."** (Al-Hijr 15:9)
- The details of the life and sayings of Muhammad (p.b.u.h.) are also recorded and preserved.

Character of the Prophet (p.b.u.h)

The Prophet (p.b.u.h.) is an excellent model for the Muslims to follow in all walks of life. He had an ideal character and conduct. Allah testified to his character, ***"And you (stand) on an exalted standard of character."*** (Al-Qalam 68:4) Again, Allah says, ***"You have, indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah."*** (Al-Ahzab 33:21)

The Prophet's (p.b.u.h.) manners were ideal, he said, ***"Allah sent me to complete the excellent virtues and to perfect the good manners."*** (Sharah-as-Sunnah) 'A'ishah (R.A.) was asked about the habits of the Prophet (p.b.u.h.) she replied, ***"His habits were in accordance with the teachings of Qur'an."*** (Sahih Muslim)

The Qur'an contains the commands and the teachings of Allah, while the life of the Prophet (p.b.u.h.) is the fulfilment of that command and illustration of these teachings. Muslims should take the life of the Prophet (p.b.u.h.) as a model for themselves in every sphere of life and should mould their character and personality according to it.

Muhammad (p.b.u.h.) is a source of guidance for all human beings in his personal as well as his public life; he is a model for the men of every profession; a model for every attribute, good role and virtues.

He was a great leader; an ideal administrator, a wise statesman; a just judge who never discriminated between Muslims and non-Muslims; a friend or an enemies. He was a great legislator and a brave and courageous commander. In his private life, he was a loving husband and an affectionate father.

Kindness

The Prophet (p.b.u.h.) was a very kind man. He never discriminated between men while showing kindness, he said, ***"Allah is not kind to him who does not show kindness to others."*** (Sahih Bukhari) In another tradition, Abdullah Amr bin Aas reported the Prophet (p.b.u.h.) said, ***"The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you."*** (Abu Daud)

Once a man narrated a story to the Prophet (p.b.u.h.) that when he was burying his daughter alive according to the pre Islamic custom, the child cried, "Father, Father", he did not stop dropping the stones and earth upon her in spite of her cries, till she was buried alive. The Prophet (p.b.u.h.) was so moved on hearing that that tears flowed from his eyes till his beard became wet.

He was not only kind to the human beings but also to the animals. Once when he was passing by a camel that was fatigued due to hunger and overwork, he said, ***"Fear Allah! With regard to***

these animals. Ride them in health and leave them in health." (Abu Daud).

Mercy and Forgiveness

The Prophet (p.b.u.h.) was a kind, merciful and a forgiving man, Abu Hurairah reported, ***"I heard Allah's Apostle saying, Allah divided Mercy into one-hundred parts and He kept its ninety-nine parts with Him and sent down its one part on the earth, and because of that, one single part, His creations are Merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it."*** (Sahih Bukhari)

He was forgiving even to his bitterest enemies; there are innumerable incidents that show his merciful character. At the time of the conquest of Makkah, he forgave all his enemies who had persecuted him for the last many years, and forced him to leave his town and migrate to Madinah, he asked them, ***"What do you think I am going to do to you?" They said, "You are a noble brother and a son of a noble brother." The Prophet (p.b.u.h.) said, "No blame on you be this day. Go, you are free."***(ibn-Hisham)

Wahshi killed his uncle Hamzah (RA) in the battle of Uhad, later he accepted Islam, and came to Madinah; the Prophet forgave him but asked him to hide his face from him as he reminded him of his uncle. He even forgave Hind, wife of Abu Sufyan, who had ripped open Hamzah's body and chewed his liver at the time of battle of Uhad.

When the Muslims were fighting against the people of Ta'if, people said to the Prophet (p.b.u.h) ***"Thuqaif's arrows have scorched us, so supplicate Allah to punish them," The Prophet (p.b.u.h) raised his hands towards heaven, the people thought that he was going to curse them but he said, "O Allah, give guidance to Thuqaif."*** (Tirmidhi)

Simplicity

Muhammad (p.b.u.h.) was a simple man. He was very unceremonious and informal in his habits. He ate whatever was available, wore coarse clothes. His bed consisted of a blanket and a pillow of date fibre covered with skin. It is reported ***"Allah's Messenger (peace be upon him) used to patch his sandals, sew his garment and conduct himself at home as anyone of you does in his house. He was a human being, searching his garment for lice, milking his sheep, and doing his own chores."*** (Tirmidhi). He ate bread made from coarse flour, and spent days on dates only. He sat on the floor, bare ground or on a mat, without any hesitation even when he was the ruler of Madinah.

His Companions used to stand up to show respect to him when he appeared in their midst but he prohibited them saying, ***"Do not stand up for me as the foreigners do to show respect to others"***. (Sunnan Abu Daud)

Honesty and Truthfulness

Muhammad (p.b.u.h.) was honest and truthful. He was a poor orphan who started trade with his uncle, but in a short period, he became well known and respected. He was known as Al-Sadiq (the truthful) and Al-Amin (the trust worthy).

A dispute arose among the various tribes of Makkah at the time of fixing the Black Stone as everyone wanted to have the honour of placing it. Finally to resolve the dispute the elders

decided that the one who entered first the Ka'bah the next morning would place it. They were very pleased when Muhammad (p.b.u.h.) entered the Ka'bah the next morning as they trusted him for his honesty.

When Muhammad (p.b.u.h.) was elevated to Prophethood the Quraish abused him, called him mad, bewitched etc, but never called him a liar. Abu Jahl his bitterest enemy often said, "Muhammad, I do not say that you are a liar, but what you say I do not think right (Ibn Ishaque).

When Allah commanded the Prophet (p.b.u.h) to invite his people to Islam. He called the Quraish at the mount Safa, and said, ***"If I were to tell you that an army was advancing to attack you from the back of the hill, would you believe me?"*** (Sahih Bukhari) They said, yes, we have always known you to be truthful. However, when he invited them to Islam, they turned away.

Khadijah married him because of his high morals and honesty. Khadijah was a wealthy widow, who used to send her merchandise to other countries. When she heard about Muhammad's (p.b.u.h.) truthfulness and trustworthiness. She sent for him and proposed that he should take her goods. He came back with double the profits that she normally used to get. She was so impressed by his high character that she proposed marriage to him.

People of Makkah used to keep their belongings with the Prophet (p.b.u.h) for safekeeping. At the time of migration, though his life was in danger, he entrusted Ali (RA) to return the belongings to its owners before he left Makkah.

Courage and Determination

He was a brave and courageous man who faced many difficulties and hardships, but never showed any weakness or timidity. He fought many battles and remained steadfast under very severe attack. He was always nearest to enemy lines when the battle raged and remained firm and steadfast in his position while many others fled. During the battle of Uhud and Hunain, when many of his companions ran away from the battlefield he kept on fighting and calling others to come back. His courage and bravery saved the situation on both the occasions. 'Ali (R.A.) said that whenever the battle was fierce they would take refuge around him.

Once news spread that Madinah had been attacked; the people got ready to fight. Muhammad (p.b.u.h.) was ahead of all men; he did not even wait for a saddle and rode bareback into all the dangerous places, and came back with the news that all was safe. Anas reported, ***"... Once, during the night, the people of Medina got afraid (of a sound). So the people went towards that sound, but the Prophet having gone to that sound before them, met them while he was saying, "Don't be afraid, don't be afraid." (At that time) he was riding a horse belonging to Abu Talha and it was naked without a saddle, and he was carrying a sword slung at his neck."*** (Sahih Bukhari)

Patience and Perseverance

Muhammad (p.b.u.h.) passed through a period of great distress and hardship at Makkah; he bore all the difficulties with patience and remained steadfast and never complained about them. In spite of the ill treatment of his enemies, he always treated them kindly and never cursed them. He endured the persecution of the Quraish until he was forced to leave Makkah. Later, they attacked

Madinah, and fought many battles with him; but he bore all their aggression with patience. His conduct was exemplary which finally made him victorious.

It is reported that there was no rain for some time and the Quraish were stricken with famine, so much so that they even ate bones, Abdullah narrated, ***"Abu Sufyan came to Allah's Apostle and said, 'O Allah's Apostle! Invoke Allah to send rain for the tribes of Mudar for they are on the verge of destruction.' On that the Prophet said (astonishingly) 'Shall I invoke Allah for the tribes of Mudar? Verily, you are a brave man!' But the Prophet prayed for rain and it rained for them."*** (Sahih Bukhari)

The Prophet (p.b.u.h) went to Ta'if to invite them to Islam, but Banu Thuqaif refused to listen to him, they abused him and pelted him with stones; he took shelter in the shade of a wall of a garden outside Ta'if, and prayed to Allah, at that time the angel Gabriel and said, ***"Allah has heard the way your people have responded. He has, therefore, sent this angel in charge of the mountains. You may command him as you please. 'Then the angel of the mountains greeted and submitted, 'If you like I would overturn the mountains from either side upon these people. ' The Holy Prophet replied, 'No, but I expect that Allah will create from their seed those who will worship none but Allah, the One.'"*** (Sahih Bukhari)

Justice and Equality

Muhammad (p.b.u.h) was a just man; he never considered himself above any one. He sat among people like an ordinary man; worked like an ordinary labourer with his Companions in the construction of the mosque of Madinah. He also participated in digging the trench around Madinah with other Muslims at the time of the Battle of Allies.

Once the Muslims were on a journey, everyone took the charge of doing a certain duty. The Prophet (p.b.u.h) took the charge of collecting wood from the jungle.

Abbas (R.A), the Prophet's uncle and Aas his son in law were taken prisoners during the Battle of Badr. They were treated the same way, the other prisoners were treated. The Companions asked the Prophet (p.b.u.h) to free them without taking ransom, but he refused to treat them differently.

The Prophet (p.b.u.h) treated people with fairness and never discriminated between the Muslims and the non-Muslims in matter of justice. The Jews used to come to him to have their disputes settled. A Muslim went to Khayber and was killed by the Jews, his sons complained to the Prophet, he said, ***"If you swear as to who has committed the murder, you will have the right to take your right from the murderer."*** ***"They said, 'How should we swear if we did not witness the murder or see the murderer?"*** (Sahih Bukhari) The Jews were the only people who lived in Khayber and there was no doubt to the fact that they had killed the man, but since there was no eyewitness, the Prophet (p.b.u.h.) did not ask them anything; and paid the blood money from the state treasury.

Once a woman stole; the Prophet (p.b.u.h.) ordered her hand to be cut. A'ishah reported, ***"Usamah approached the Prophet on behalf of the woman. The Prophet said, 'The people***

before you were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! If Fatimah (the daughter of the Prophet) did that (i.e. stole), I would cut off her hand." (Sahih Bukhari)

Hospitality

The Prophet (p.b.u.h) Muhammad was an ideal host; he entertained his guests as best as he could. He did not make any distinction between a believer and a non-believer guest. Allah's Apostle said, ***"Whoever believes in Allah and the Last Day, should serve his guest generously. The guest's reward is: to provide him with a superior type of food for a night and a day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity."*** (Bukhari)

Once a deputation from Abyssinia came, he accommodated them in his house and he himself served them. At another time, a non-believer came as a guest to the Prophet (p.b.u.h), he gave him milk of a goat, the guest was not satisfied and wanted more; In this way, the Prophet (p.b.u.h) Muhammad gave him milk of seven goats, till he was satisfied.

Summary

Muhammad bin Abdullah (p.b.u.h) was born in 570 AD. His father died before his birth, while his mother died when he was six years old. After which he came under the care of Abdul Muttalib. Two years later after his death, he came into the custody of Abu Talib.

Journey to Syria: In 583 AD Muhammad (p.b.u.h.) accompanied Abu Talib to Syria, where a Christian monk saw the signs of prophethood in him.

Battle of Fajar: At the age of fifteen, he participated in the Battle of Fajar.

Hilful Fudul: In 591 AD he became a member of an Alliance known as Hilful Fudul that protected the rights of the oppressed.

Marriage: He took Khadijah's (RA) trade caravan to Syria. She was impressed by his honesty and proposed to him. They were married in 595 AD.

Fixing the Black Stone: He arbitrated and was able to prevent bloodshed among the Quraish regarding the fixing of the Black Stone in Ka'bah.

Revelation: 610 A.D, He received the first revelation in the cave Hira.

Year of Sorrow: 619 AD, Abu Talib and Khadijah (RA) died. With the death of Abu Talib, the Prophet (p.b.u.h.) lost the protection of his tribe.

Visit to Ta'if: He went to Ta'if to preach Islam, however the people of Taef rejected him.

Isra and M'iraj: In 620 A.D, the Prophet (p.b.u.h.) was taken for Isra from the sacred Mosque to the Aqsa Mosque. From there he was taken on a journey to all the seven heavens.

First Pledge of Al-'Aqabah: in 621 A.D. the Prophet (p.b.u.h.) invited a group of six people from Yathrib to Islam. The next year twelve people came and they took a pledge that they would not worship anyone but Allah.

Second Pledge of Al-'Aqaba: The next year seventy-five people came and invited the Prophet

The First Converts: He preached secretly for three years. The first converts were Khadijah, Ali, Abu Bakr, and Zayd bin Haritha.

Mount Safa: in 613 AD, He invited the Quraish to Islam at mount Safa but they rejected him. He also invited Banu Hashim to accept Islam.

Persecution: The Quraish persecuted the Prophet (p.b.u.h.). They ridiculed him and his followers were tortured.

Migration to Abyssinia: In 615 A.D Fifteen Muslims migrated to Abyssinia. In 616 A.D another batch of 101 Muslims migrated .

Boycott of Banu Hashim: In 617 AD, the Quraish boycotted the Banu Hashim for three years and the Muslims retired to a gorge outside Makkah.

Migration to Madinah: In 622: The Quraish decided to kill the Prophet (p.b.u.h.) and he was commanded to migrate to Madinah. He escaped secretly with Abu Bakr, leaving Ali behind to return the valuables. .

Cave of Thaur: The Prophet and Abu Bakr hid in the cave of Thaur for three days.

First Friday: On their way to Madinah, the Prophet (p.b.u.h.) offered the first Friday Congregational prayers, and delivered the Friday sermon.

Mosque of the Prophet in 622, was built after migration and brotherhood was established between the Muhajirun and the Ansar. The treaty of Madinah was made with the non Muslim tribes in which religious freedom and equal rights were granted to all.

Battle of Badr: in 624 AD, the Quraish attacked the Muslims and were defeated. The Battle led to spread of Islam.

Battle of Uhad was fought in 624 AD: The Muslims were victorious in the beginning however the victory turned into defeat when the archers abandoned their positions to collect the booty. The defeat taught the Muslims a lesson of discipline and obedience.

Battle of Trench: in 627 AD the Quraish attacked Madinah with the help of the Jews and the Ghatfan tribe. A trench was dug around Madinah for protection. After a siege of one month the allies went back unsuccessful.

Treaty of Hudaibiyah: In 628 AD Muslims went for umrah however the Quraish did not allow them to enter Makkah A Treaty was signed according to which they would not fight for ten years. Those who went from Makkah to Madinah would be returned but any Muslim who went to Makkah would be allowed to stay.

Letters to Emperors of Rome, Abyssinia, Egypt, Persia and other heads of states were sent in 628 AD.

Expedition of Khayber: 628 AD; Khayber was a centre of conspiracies. The Prophet (p.b.u.h.) conquered Khayber. The Jews were allowed to stay in return to paying half the produce of their lands.

Battle of Ma'utah: in 629 an army was sent to avenge the murder of a Muslim ambassador by the Romans. Three Muslim commanders were martyred; Khalid bin Waleed brought the Muslim army back to Madinah.

Conquest of Makkah: in 630: the Muslims entered Makkah peacefully after the Quraish broke the treaty of Hudaibiya. The Prophet (p.b.u.h) forgave the Quraish after the conquest and they accepted Islam.

Battle of Hunain 630AD: on learning about an imminent attack of Hawazin. The Prophet (p.b.u.h) attacked them. the Muslims retreated in the beginning but later fought vigorously on the call of the Prophet (p.b.u.h.) and emerged victorious.

The Year of Deputation: in 631 AD: Deputations came to offer their allegiance and accepted Islam.

Expedition of Tabuk 631AD: The Prophet (p.b.u.h.) learnt about an imminent attack of the Romans, he marched to Tabuk with ten thousand men but the enemy dispersed.

First year of Hijrah

The Holy Prophet's Behaviour Towards Others (Human Rights)

Rights of Parents

Islam confers great rights to parents. The Holy Qur'an commands the Muslims to be obedient to their parents and show kindness to them. To obey one's parents and treat them with respect and kindness is next to Divine Worship. ***"And remember We took a covenant from the children of Israel (to this effect), worship none but Allah, treat with kindness your parents."*** (Al-Baqarah 2:83)

A man asked the Prophet (p.b.u.h.), ***"What deeds are the best?"*** The Prophet said, ***"(1) to perform the (daily compulsory) prayers at their (early) stated fixed times, (2) To be good and dutiful to one's own parents. (3) And to participate in Jihad in Allah's Cause."*** (Bukhari) Abu Umamah reported, the Prophet (p.b.u.h.) also said, ***"The parents of a person are his Heaven or Hell."*** (Ibn -Majah) This shows that if a person obeys his parents and attends to their needs and comforts and keeps them happy, he will attain Paradise. On the other hand, if he is rude and disobedient to them and offends them by ignoring their feelings or by causing them grief in any other way, his place shall be in Hell. He also said, ***"In the good pleasure of the father lies the good pleasure of the Creator and in his displeasure, lies the displeasure of the Creator."*** (Tirmidhi)

Status of Mother

The suffering and pain which a mother bears during pregnancy, at childbirth, and in bringing up children has been mentioned along with the emphasis of expressing kindness to parents.

A person can attain Paradise by serving his mother and obeying her. Allah says, ***"We have enjoined on man kindness to his parents, in pain did his mother bear him and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length when he reaches the age of full strength and attains forty years he says 'O my Lord! Grant me that I may be grateful for your favour which you have bestowed upon me and upon both my parents.'" (Al-Ahqaf 46:15).***

The rights of a mother are three times more than the rights of a father. Abu Hurairah (R.A.) narrated that a person asked the Prophet (p.b.u.h.), ***"Who has the greatest claim on me with regard to service and kind treatment? The Prophet replied your mother, and again your mother, and once again your mother. After her, is the claim of your father."*** (Agreed) He also said, ***"Paradise lies at the feet of mother."*** (Ahmad)

Special Care during Old Age

Parents need to be looked after in their old age. To serve them dutifully in that state is most pleasing act in the sight of Allah. Allah says, ***"Your Lord has decreed that you worship none***

but Him and that you be kind to parents. Whether one or both of them attain old age in your life say not to them a word of contempt nor repel them but address them in terms of honour. And out of kindness lower to them the wing of humility and say, My Lord! Bestow on them your Mercy even as they cherished me in childhood." (17:23-24)

It is preferable for a person to serve his parents, when they need his help than to go to jihad. **"A person once came to the Prophet (p.b.u.h) and said that he wanted to participate in the Jihad. The Prophet asked him, 'Are your parents alive?' 'Yes, they are alive,' he replied. The Prophet said, 'Then strive in their service and assist them at the time of their need (This is your Jihad).'"**(Sahih Bukhari)

Love and Affection

Children should shower their parents with love and affection. The Prophet (p.b.u.h.) said, **"No obedient son looks towards his parents with kindness but Allah writes for him one accepted pilgrimage for every such look." They enquired, "And if he looks hundred times every day." "Yes" said he, "Allah is the greatest and most Beneficent."** (Baihaqi)

Financial Care

It is a child's duty to fulfil his parents' material and financial needs. **"A man came to the Prophet (p.b.u.h.) and said, 'I have got wealth and my father is in need of my wealth.' He said, 'Both you and your wealth belong to your father. Verily your children are the best of your earning. So eat of the earning of your children.'" (Abu Daud)**

Disobedience to Parents is a Sin

Disobedience to parents is a great sin. The Prophet (p.b.u.h.) said, **"To abuse one's parents is also a major sin." He was asked. "Can anyone abuse his parents?" "Yes," the Prophet (p.b.u.h) replied, "If a person abused someone else's parents and that person, in retaliation, abused his parents, and then it is as though he himself had abused his parents."**(Agreed)
Children should respect their parents even if they are polytheists and they want them to follow their religion. They should refuse, but should continue to be kind and respectful to them.

Parents' Rights after Death

Some of the rights of parents take place after their death. It is childrens' religious duty to pray to Allah for their forgiveness. They should also fulfil their promises, be kind to their friends, and say, **"My Lord! Have mercy on both of them, as they cared for me when I was little."** (Al-Isra 17:24) It is related that a man came to the Prophet (p.b.u.h.) and asked him, **"O Prophet of Allah! Are there some rights of my parents, on me, which I have to fulfil even after they have died?" Yes, the Prophet (p.b.u.h.) replied, "These are to pray for mercy and forgiveness on their behalf, to fulfil the promises they have made to anyone, to pay due regard to the bonds of relationship from their side and to be respectful to their friends."** (Abu Daud)

The Prophet (p.b.u.h.) was an orphan. His father died before he was born, while his mother died when he was six. He went to see the grave of his father at the age of six with his mother. Later once he passed by the grave of his mother, he stayed there and prayed for her.

Treatment of Friends

(Rights of Islamic brotherhood)

The people who responded to the call of the Prophet (p.b.u.h) came to be known as an **"Ummat-um-Muslimah"** the Islamic Fraternity and Brotherhood. The Ummah includes people from various countries, races, tribes and social ranks, each with their own ethnic, cultural and linguistic features.

The Prophet (p.b.u.h) commanded the Muslim Ummah to behave kindly towards each other and

help one another at the time of need.

The Prophet (p.b.u.h) demonstrated this, when he arrived in Madinah and established brotherhood between Emigrants and Helpers, he said, ***"The connection between Muslims is like that of a strong building - one part strengthens another."*** (Agreed) In another tradition, he said, ***"The Muslim society is like a body in respect of mutual love and sympathy, if a limb in a body suffers pain, the whole body responds to it by sleeplessness and fever."*** (Agreed)

The blood, property and life of a Muslim are unlawful to another Muslim, Allah says, ***"Never should a believer kill a believer; but (if it so happens) by mistake."*** (An-Nisa 4:92)

A Muslim must protect the honour and dignity of another Muslim and one must stand by him at the time of need; protect and guard him from any evil or danger that he may be unaware, the Prophet (p.b.u.h) said, ***"The Muslim who forsakes a fellow Muslim brother (and does not come to his assistance) at a time when his honour is at stake, will be denied the help of Allah when he is greatly in need of it, whereas the Muslim who stands by a fellow Muslim at a time when his honour is at stake, - Allah will grant him, His assistance when he will need it most."*** (Abu Daud)

There is a great reward for looking after the needs of other Muslims and removing their distress.

Every Muslim has certain duties and obligations towards other Muslim. the Prophet (p.b.u.h) said,, ***"The rights of a Muslim towards other Muslim are six, when you meet him you greet him, and when he calls you, respond to him, and when he seeks your advice give him advice, and when he sneezes, and praises Allah respond to him and when he falls ill visit him, and when he dies follow him."*** (Sahih Muslim)

The Muslim should wish for his brother the same kind of privileges and benefits that he wishes for himself, the Prophet (p.b.u.h) said, ***"None of you believe until he wishes for his brother what he wishes for himself."*** (Mishkat)

The Muslim should not back bite, hate, envy or follow the secrets of other Muslim, the Prophet (p.b.u.h) said, ***"Beware of the conjectures because conjecture is the most false of talk, and be not inquisitive nor overhear anything nor dispute with one another, nor envy one another, nor hate one another, nor leave one another in the lurch, and take the servants of Allah as brethren."*** (Agreed)

A Muslim is not allowed to stop meeting or severing ties with other Muslim for more than three days. The Prophet (p.b.u.h) said, ***"It is not allowable for a believer to keep from a believer for more than three days. If three days pass, he should meet him and give him a salutation, and if he replies to it they will both have shared in the reward; but if he does not reply he will bear his sin"***. (Abu Daud)

It is the duty of a Muslim to make peace amongst the Muslims in case of discord, ***"If two parties among the Believers fall into a quarrel, make you peace between them."*** (Al-Hujrat 49:9) Every Muslim must spread what is right and good (amr bi'l-ma'ruf) and forbid what is bad and evil (ai'-nahy an'l-munkar). He should spread good virtues and strive to eradicate evil in the society. The Qur'an says, ***"(They are) those who, if We establish them in the land, establish regular prayer and give regular zakat (regular charity), enjoin what is right and forbid what is wrong."*** (Al-Hajj 22:41)

Behaviour Towards Strangers

Allah is the Creator of all mankind; all will go back to Him, all are children of Adam and all men are equal and brothers of one another. Allah says, ***"O mankind! We created you from a single***

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religious knowledge to impart it to those living in the neighbourhood and to work for their moral and spiritual improvement.

Behaviour Towards Orphans

The Prophet (p.b.u.h) commanded the Muslims to treat the orphans kindly, he said, ***"The best of the home of a Muslim is one wherein there is an orphan who is treated well, and the worst home of Muslim is one wherein there is an orphan who is treated badly."*** (Ibn-Majah) Allah says, ***"Treat not the orphan with harshness."*** (Ad-Duha 93:8)

Islam lays special stress upon feeding and clothing of the poor and the orphan. Looking after orphans carry a great reward, the Prophet (p.b.u.h) said, ***"I and he who takes charge of an orphan whether his, or others shall be in Paradise like this. He pointed out with his fore finger and the middle finger leaving no space between the two."*** (Sahih Bukhari)

The guardian should manage the property of orphan with the best of his ability, he should not mix the orphan's property with his own, or change it, or cheat in any other way. The well-to-do guardian should not ask for payment for his services, Allah says, ***"Make trial of orphans until they reach the age of marriage, if then you find sound judgment in them release their property to them, but consume it not wastefully nor in haste against their growing up. If the guardian is well-off let him claim no remuneration but if he is poor let him have for himself what is just and reasonable."*** (Al-Nisa 4:6)

Property of the orphan should be restored to him as soon as he reaches adulthood, Allah says, ***"To orphans restore their property (when they reach their age) nor substitute (your) worthless things for (their) good ones, and devour not their substance (by mixing it up) with your own. For this is indeed a great sin."*** (An-Nisa 4:2)

Those who eat up property of the orphans will be punished, Allah says, ***"Those who unjustly eat up the property of orphans eat up a fire into their own bodies, they will soon be enduring a blazing fire."*** (An-Nisa 4:10)

Behaviour Towards Poor

The poor and the needy include all helpless people; the widows; the orphans and the debtors etc. The Prophet (p.b.u.h) commanded the Muslims to treat the poor and the needy with kindness. Allah says, ***"Serve Allah and join not any partners with Him: and do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the way-farer (you meet) and what your right hands possess."*** (An-Nisa 4:36)

Muslims must help the poor and needy and spend on them, Allah says, ***"To spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask and for the ransom of slaves."*** (Al-Baqarah 2:177). The Messenger of Allah (p.b.u.h) said: ***"A man has sinned enough if he neglects to feed those in needs."*** (Muslim)

Looking after the poor carries a great, the Prophet (p.b.u.h) said, ***"The one who strives for the widows and the poor is like one who fights in the way of Allah,"*** he said, ***I shall regard him as one who stands up (for prayers) without rest and as one who fasts without break."*** (Agreed)

Behaviour Towards Slaves

Slavery existed before the advent of Islam, Islam did not abolish slavery, however it took steps towards emancipation of slaves, the expiation (kaffara) of many sins is freeing a slave. ***"If one (so) kills a believer it is ordained that he should free a believing slave and pay compensation to the deceased's family unless they remit it freely."*** (An Nisa4:92)

The Prophet (p.b.u.h) commanded the Muslims to be kind to the slaves. They should not be overburdened with work. In case the work is difficult or hard, a person must share their burden and help them

The Prophet (p.b.u.h) urged them to feed and clothe the slave, the same way they eat and dress. They should overlook his shortcomings and forgive him for his mistakes. However if a person is unable to forgive, it is better for his master to sell him. In his last sermon, the Prophet (p.b.u.h) said, ***"And your slaves! see that you feed them such food as you eat yourselves and dress them what you yourself wear. And if they commit a mistake which you are not inclined to forgive then sell them, for they are the servants of Allah and are not to be tormented!"*** (Sahih Bukhari)

The master should not beat the slave or treat him unkindly, the Messenger (p.b.u.h) said: ***"He who slaps his slave or beats him, the expiation for it is that he should set him free."*** (Sahih Muslims)

Islam promises great reward for freeing a slave, Abu Hurairah reported, the Prophet (p.b.u.h) said, ***"Whoever frees a Muslim slave, Allah will save all parts of his body from the (Hell) Fire as he has freed the body parts of the slave"*** (Sahih Bukhari)

Zakah may be given to the slaves so that they may buy their freedom. Ali reported that the last words of the Prophet, May Allah bless him and grant him peace, were: ***"The prayer! The prayer! Fear Allah concerning your slaves!"***

Behaviour Towards Servants

The Prophet (p.b.u.h) commanded the Muslims to be kind to their servants, they must be fed and clothed the same way one eats and dresses. The Prophet (p.b.u.h) was very kind to his servants, Anas reported that he served the Prophet for ten years, and he never said to him, ***"Uf" (a minor harsh word denoting impatience) and never blamed him by saying, "Why did you do so or why didn't you do so?"*** (Sahih Bukhari)

A person overlook the faults of his servant and forgive them, Abdullah bin Umar reported, ***"A man came to the Prophet (p. b. u. h) and asked: Apostle of Allah! How often shall I forgive a servant? He gave no reply, so the man repeated what he had said, but he still kept silence. When he asked a third time, he replied: Forgive him seventy times daily."*** (Abu Daud)

Behaviour Towards Enemy

The Prophet (p.b.u.h) laid great stress on human rights Huquq Al-Ibad so much so that he has even conferred rights on enemies.

Enemy can be divided into two groups; the combatant and the non-combatant. The latter group comprise of women, children and the old. There are specific instructions that they should not be harmed

While fighting the enemy, the Muslims are ordered to observe certain principles; they will not be the first to initiate fighting; they will not cut fruit trees; or demolish places of worships and they will not mutilate the bodies of the dead. The following hadith outlines some of the teachings of the Prophet (p.b.u.h) regarding the treatment of enemy, Bureyd reported, ***"When the Messenger of Allah (peace be upon him) appointed anyone as leader of an army or detachment .. he would say: Fight in the name of Allah and in the cause of Allah. Fight against those who do not believe in Allah. Wage a holy war: do not embezzle the spoils, do not break your pledge, do not mutilate (the dead) bodies and do not kill children. When you meet enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and restrain yourself from doing them any harm. Invite***

them to (accept) Islam; If they refuse to accept Islam, demand from them the Jizyah. If they agree to pay, accept it from them and hold your hand." (Sahih Muslim)

Plundering is prohibited during battles, Kulayb reported from a man of the Ansar. **"Plunder is more unlawful than carrion,"** (Abu Daud)

Prisoners of war should be treated kindly. after the battle of Badr, the Prophet (p.b.u.h) divided the captives among his Companions and ordered them to look after them and feed them, The prisoners were treated kindly; impressed by this generous treatment many accepted Islam..

The Rightly Guided Caliphs followed the policies of the Prophet (p.b.u.h.). When Abu Bakr sent the Muslim army to Syria, he advised Yazid, **"I advise you ten things: Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly."**(Muatta)

Muslims should not to fight if the enemy stops fighting, Allah says, **"And fight them on until there is no more tumult or oppression and there prevails justice and faith in Allah, but if they cease let there be no hostility except to those who practice oppression."**(Al-Baqarah 2:191)

Treaties made with enemies must be fulfilled, Allah says, **"(However, the treaties are) not dissolved with those pagans with whom you have entered into alliance and who have not subsequently failed you nor aided anyone against you. So fulfill your engagements with them to the end of their term: for Allah loves the righteous."** (Al-Taubah 9:4)

In the sixth year of Hijrah, Muslims went for umrah, however the Quraish did not let the Muslims enter Makkah, and the Treaty of Hudaibiyah was concluded, one of the term stipulated that if any Muslim went from Makkah to Madinah, he would be returned, Abu Jandal, a new convert, escaped from Makkah, he had been severely tortured. The Makkan asked the Prophet (p.b.u.h.) to return Abu Jandal, the Prophet (p.b.u.h.) tried to get an exception in that case, however they refused. The Prophet (p.b.u.h.) had to give in to their demand.

The Prophet (p.b.u.h.) was most forgiving towards his enemies. At the time of the conquest of Makkah, he forgave all his enemies who had persecuted him and forced him to migrate to Madinah, and waged battle against him.

The Prophet (p.b.u.h) commanded the Muslims to be forgiving and merciful even to their enemies, it is reported a Companion of the Prophet (p.b.u.h) asked him, **"O Messenger of Allah! Supplicate against the polytheist. He replied, "I have been sent not to curse, but I have been raised up as mercy."** (Sahih Muslim)

When the Muslims were fighting against the people of Ta'if, the Companions asked him to curse them, instead of cursing the enemy the Prophet (p.b.u.h) prayed for them. Jabir reported, **"When the people said, "Messenger of Allah (peace be upon him), Thaqif's arrows have scorched us, so supplicate Allah to punish them," he said, "O Allah, give guidance to Thaqif."** (Tirmidhi)

Treatment of Animals

The Prophet (p.b.u.h) was sent as a mercy to mankind. He commanded the Muslims not only to be kind and merciful to humans, but also to animals. The Prophet (p.b.u.h.) said), **"The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you."** (Abu Daud).

A woman was sent to hell because she locked a cat and it died of starvation, ibn Umar reported, The Prophet (p.b.u.h.) said, **"A woman entered the (Hell) Fire because of a cat which she**

had tied, neither giving it food nor setting it free to eat from the insects of the earth." (Sahih Bukhari) A prostitute was forgiven, because, she saw a panting dog while passing by near a well. Seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover, she drew out some water for it. So, Allah forgave her because of that. (Sahih Bukhari)

Animals should not be overburdened, they should be given food, and rest. Once the Prophet (p.b.u.h.) passed by a camel that was exhausted and hungry, he said, **"Fear Allah! With regard to these animals. Ride them in health and leave them in health."** (Abu Daud)

He forbade sports based on animal fights, or killing of animals without necessity or for mere sports, Hisham bin Zayed reported, **"Anas and I went to Al-Hakim bin Ayub. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet has forbidden the shooting of tied or confined animals."** (Sahih Bukhari)

The Prophet (p.b.u.h.) forbade the hitting of animals on their faces and branding them, **"Allah's Messenger (peace be upon him) saw an ass which had been cauterized on the face. He disapproved of it saying: By Allah, I do not cauterize (the animal) but on a part at distance from the face, and commanded (for the cauterization) of his ass and it was cauterized on the buttocks and he was the first to cauterize on the buttocks."** (Sahih Muslim).

Once Muslims camped during a journey, a man lit a fire near an ant-hill, when the Prophet (p.b.u.h.) saw the fire he immediately ordered him to extinguish it.

Once a companion caught two little baby birds; the mother started to circle above them with cries of pain. When the Prophet saw this, he asked the person to set them free. (Bukhari).

The Prophet (p.b.u.h.) instructed that the knife for slaughter should be sharpened to give minimum pain to the animal.

During the times of ignorance people would cut the limbs of animals while they were alive. The Prophet (p.b.u.h.) forbade this inhumane practice. Ibn 'Umar narrated: **"The Prophet cursed the one who did Muthla to an animal (i.e., cut its limbs or some other part of its body while it is still alive)."** (Sahih Bukhari).

Relations with the Non-Muslims

All mankind are equal, all are children of Adam, they all enjoy equal rights irrespective of cast, colour, creed, race, nationality or sex,

- Islam commands religious tolerance towards non Muslims. Muslims can invite them to Islam but they should not compel them to accept it, Allah says, ***"Let there be no compulsion in religion."*** (Al-Baqarah 2:256) Non-Muslims enjoy complete religious freedom; their places of worship are protected, and they are allowed to construct new ones.
- Life, property and honour of the Non Muslims are protected in Islamic state. During the reign of 'Umar (R.A.) a Muslim usurped a piece of land that belonged to a Jew and constructed a mosque on it, when Umar (R.A.) learned about it, he ordered demolishing of the mosque and returning the land to the Jew.
- Islam commands kindness and just treatment of the non-Muslims, the Prophet (p.b.u.h) said, ***"If anyone wrongs a man to whom a treaty has been granted or burdens him above his strength, I will advocate against him on the Day of Judgment."*** (Abu Daud)
- The non-Muslims are given social and judicial autonomy, Allah says, ***"If they do come to you either judge between them or decline to interfere. If you decline they cannot hurt you in the least. If you judge, judge in equity between them."*** (Al-Maidah 5:4) The non Muslims are allowed to have their separate courts and practice their personal laws according to their religious beliefs.
- The non Muslims are allowed to practice customs opposed to the teachings of Islam. For instance Muslims are forbidden to consume alcoholic drinks, however no such prohibition is imposed on the non Muslims; they have the liberty to consume and trade in them.
- Asylum should be provided to the non-Muslims and they should be protected, if they ask for it. Allah says, ***"If one amongst the pagans ask you for asylum grant it to him."*** (At-Taubah 9:6)
- Muslims should not to make friends or take helpers or protectors among the unbelievers rather than the believers, Allah says, ***"O you who believe! Take not into your intimacy those outside your ranks; they will not fail to corrupt you."*** (al-Imran 3:118)
- The Four Rightly Caliphs continued the policies of the Prophet in their dealings with the non-Muslims, Umar on his death bed instructed his successor to treat them kindly, Amr ibn maimun reported, Umar (after he was stabbed), instructed (his would-be-successor) saying, ***"I urge him (i.e. the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Apostle in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not over-tax them beyond their capability."*** (Sahih Bukhari)

Muslims believe in all the previous messengers, they hold them in equal esteem. The followers of these Messengers are called the "People of the Book," Islam gives them special status.

Islam, Judaism and Christianity share common origin through the prophet Abraham. Abraham had two sons namely Ismael and Ishaq. Mohammed (p.b.u.h) was the descendant of Ishmael while

all prophets sent to Bani Israel were descendants of the prophet Ishaq (p.b.u.h). These religions were monotheist religions; however Judaism and Christianity were corrupted by their followers. ***"The Jews call Uzair a son of Allah and the Christians call Christ the son of Allah,"*** (Taubah 9:30). Muslims believe in all the prophets sent to Israel. ***"We gave him Isaac and Jacob: all (three) before him We guided Noah and among his progeny David, Solomon, Job, Joseph, Moses and Aaron: thus do We reward those who do good."*** (Anam 6 :84) Noah, Moses and all other messengers are also prophets of Islam. The story of Moses is narrated in considerable details in the Qur'an.

Muslim men are allowed to marry a Jew and a Christian woman and she has the right to retain her religions and visit the church or synagogue.

There are some similarities between the Judaism and Islam. Muslims are allowed to eat lawful animals of the people of the book if slaughtered by the prescribed method, Allah says, ***"The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers but chaste women among the People of the Book revealed before your time."*** (Al-Maidah 5:5). Since the Jews follow the same procedure for slaughtering an animal as the Muslims do, they are allowed to eat the Jews' food.

The relationship of the Muslims with the Jews dates back to the times of the Prophet Mohammad (p.b.u.h), the Jews were the inhabitants of Madinah. When the Prophet (p.b.u.h) migrated to Madinah he made a treaty with the Jews according to which they were given freedom to practice religion, protection of life, property and honour and equal civil rights. In the early stages of Islam the Prophet (p.b.u.h) followed the laws of Torah till revelation came regarding distinctive Muslim laws.

Jesus (p.b.u.h) was the prophet of Allah; he was born to Virgin Mary, without a father. Allah endowed him with certain miracles; he could speak from his cradle; bring the dead back to life; cure the blind and the lepers. ***"And (appoint him) an Apostle to the Children of Israel (with this message): I have come to you with a sign from your Lord in that I make for you out of clay as it were the figure of a bird and breathe into it and it becomes a bird by Allah's leave; and I heal those born blind and the lepers and I quicken the dead by Allah's leave; and I declare to you what ye eat and what ye store in your houses."*** (Al -Imran 3: 49)

The Christian believe that Jesus was the son of Allah and was crucified, the belief is contrary to what Islam teaches. The Jews tried to crucify him and Allah lifted him up on the heaven and he will be sent back to bring justice to the earth and will die a normal death ***"That they said (in boast) "We killed Christ Jesus the son of Mary the Apostle of Allah"; but they killed him not nor crucified him but so it was made to appear to them".*** (An-Nisa 4:157)

SUMMARY

Non Muslims enjoy protection of life, property and religious freedom. They must be treated kindly and justly. They are given equal civic rights and permission to set up their own courts to settle their family disputes. Muslims believe in all the previous messengers, The Jews and the Christians are called People of the Book, they are given special status.

Relations of a Muslim States with Other States

Islamic international relations are based on the fact that all mankind has a common origin; therefore, all are equal. Islam respects other people's rights and tries to maintain friendly relationship with them. Allah says, ***"Mankind! Reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women."*** (An-Nisa 4:1)

Muslim and non-Muslims are equal in respect of all state matters. The relationship of the Muslim states with other states is based on justice and equality, Allah says, ***"Lo! Allah commands you that you restore deposits to their owners, and, if you judge between mankind, that you judge justly."*** (Al-Nisa 4:58)

The relationship of Muslim state with other states is based on friendship and cooperation. Islam commands the Muslims to establish peace; they must try to make peace with the enemy and they are forbidden to fight if the enemy is inclined towards peace. ***"But if the enemy inclines towards peace, do you (also) incline towards peace and trust in Allah."*** (Al-Anfal 8:61) Muslims should not start a war and they are only allowed to fight with those who fight with them, Allah says, ***"Fight in the way of Allah against those who fight against you, but begin not hostilities."*** (Al-Baqarah 2:190)

In case of war, Muslims must keep it humane; the women, the old and the children should not be injured; bodies should not be mutilated and prisoners of war should be treated humanely.

Islamic state must preserve and protect its territory against foreign invasion.

Muslims should respect and honour agreements and treaties they have made with other states. The terms and conditions of the international treaties should be fulfilled under all circumstances. Muslims should not be the first one to break the treaties, ***"Fulfill the covenant of Allah when you have entered into it and break not your oaths after you have confirmed them."*** (16:91)

Muslims are forbidden to fight or to interfere in the internal affairs of the other state with whom they have made alliances even for the purpose of helping and protecting their own people who are living there, Allah says, ***"It is your duty to help them except against the people with whom you have a treaty of mutual alliance."*** (Al-Anfal 8:72)

Ambassador should not be harmed under even if he brings an unpleasant message.

The Muslim countries enjoy good relationship with the Christians and other non Muslims countries. Muslim students go to Europe, U.S and Australia to study in their universities. The Muslim countries enjoy good relationship with the Christians and other non Muslims countries Muslim students go to Europe, U.S and Australia to study in their universities.

However, the relationship between the Muslims and the Jew are very tense due to the fact that the Jews occupied the home land of Palestine after World War II and have established an Israel state on the occupied territory. The real inhabitants of Palestine are expelled from their home land and they live in miserable conditions in refugee camps.

Summary

The relations of a Muslim States with Other States is based on justice and equality. They work to maintain friendship and peace. They honour their treaties with others. They only to fight to repulse attack and defend themselves.

Position of Women in Islam

Before the advent of Islam the position of women in the Arabian society was very low, Women were regarded as chattels and could be bought and sold in markets, they were inherited like property or animals; they had no rights or social standing. A man could marry as many women as he liked, and could divorce them at will. Sometimes step mothers were married to their sons. Women were not entitled to their share from the property of their deceased husbands, parents or any other relatives. The birth of a daughter was regarded as a matter of shame to the family. Some tribes even buried their female infants alive.

Islam recognizes the right of a woman as an equal partner to man. Both enjoy equal rights and undertake equal responsibilities. Allah says, ***"O mankind! Reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women"*** (4:1).

Both man and woman enjoy equal rights and privileges. Islam regards both men and women as equal, and endow them with equal reward for their efforts, Allah says, ***"And their Lord has accepted of them and answered them, "Never will I suffer to be lost the work of any of you be he male or female, you are members one of another."*** (Al Imran 3:195).

Islam recognizes woman's right to inherit, to have money, and own property whether single or married, Allah says, ***"To men is allotted what they earn and to women what they earn."*** (An-Nisa 4: 32). She can sell, buy, lease her property, or invest it. She inherits property from her parents, brothers, and husband, Allah says, ***"From what is left by parents and those nearest related there is a share for men and a share for women whether the property be small or large a determinate share."*** (An-Nisa 4:7). Islam also recognizes the woman's right to acquire education, the Prophet (peace be upon him) said, ***"The search for knowledge is a duty for every Muslim male and female"***. (Ibn Majah)

Both man and woman are equal in the eyes of law and are treated alike, the same punishments are applied on both men and women, Allah says, ***"As to the thief male or female cut off his or her hands: a punishment by way of example from Allah for their crime."*** (Al-Maidah: 5:38)

Women enjoy certain privileges, and exemptions, because of their physiological functions. They are exempted from fasting and prayers during menstrual period and after child birth and also from congregational prayers. Women have the right to express their opinion. Once Umar (RA) during his caliphate gave a sermon in the mosque and exhorted the Muslims not ask for exorbitant dowers for their daughters. An old woman at the time objected and said to the Caliph Umar that he was wrong and was contradicting the book of Allah, as Allah said, ***"But if you decide to take one wife in place of another even if you had given the latter a whole treasure for dower take not the least bit of it back: would you take it by slander and a manifest wrong."*** (An-Nisa 4:20). Hearing that Umar (RA) immediately withdrew his statement and said that the woman was right and Umar was wrong.

Position of Woman as Wife

Both men and women have equal rights. However, man has been declared the head of the family in the Islamic Shari'ah and great responsibilities have been assigned to him, Allah says, **"And women shall have rights similar to the rights against them according to what is equitable, but men have a degree (of advantage) over them."** (An-Nisa 4:228) Again He says, **"Men are the protectors and maintainers of women."** (An-Nisa 4:34)

Woman is given the right to decide her marriage, the Prophet (peace be upon him) said, **"A grown up shall be asked permission about herself. If she is silent, it is her permission, and if she declines, there shall be no compulsion on her"**. (Sahih Bukhari). In another tradition narrated by Khansa bint Khidam that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allah's Apostle and he declared that marriage invalid (Sahih Bukhari).

Similarly woman has the right to seek divorce (Khula), **"It is reported that the wife of Thabit bin Qais came to the Prophet (peace be upon him) and said, "O Messenger of Allah! I don't reproach Thabit bin Qais in respect of character and religion, but I do not want to be guilty of showing anger to him. The Prophet (peace be upon him) asked her about what she had received from him. She replied, a garden." The Prophet (peace be upon him) asked, "Will you give back his garden." She said "yes". The Prophet (peace be upon him) told Thabit, "Accept the garden and make one declaration of divorce."** (Sahih Bukhari)

The husband must pay dower to his wife at the time of marriage. Allah says, **"And gives the women (on marriage) their dower as a free gift."** (An Nisaa 4:4).

Woman can keep her property acquired before marriage and she has no legal obligation to spend on her family out of her personal wealth. It is the duty of a man to fulfill her material and financial needs. **"A man asked the Prophet (peace be upon him), "O Messenger of Allah! What rights has the wife of one among us got over him?" He said, "It is that you feed her while feeding yourself, that you shall clothe her when you clothe yourself, that you shall not slap (her) on the face nor revile (her), nor leave her alone except within the house."** (Ahmed, Abu Daud)

The husband ought to consider his wife as a blessing of Allah and he should give her, his love, hold her in high esteem and look after her needs . If she makes a mistake, he should overlook it and correct her with patience. Man is to treat his wife kindly and shower her with love and affection, the Prophet (peace be upon him) said, **"The believers who show the most perfect Faith are those who have the best behaviour, and the best of you are those who are best to their wives."** (Tirmidhi)

If a man dislikes his wife for some reason, he should not hate her or think of divorce, instead he should look for good qualities in her, and learn to admire her because of them, Allah says, **"Live with them on a footing of kindness and equity. If you take a dislike to them it may be that you dislike a thing and Allah brings about through it a great deal of good."** (An Nisa 4:19).

The husbands are enjoined to be kind to their wives even if they have finally decided on separation, Allah says, **"A divorce is only permissible twice: after that the parties should either hold together on equitable terms or separate with kindness."** (Al- Baqarah 2:229)

Both husband and wife must decide family matters with mutual consultation. Allah says, **"If they both decide on weaning by mutual consent and after due consultation there is no blame on them."** (Al-Baqarah 2:233)

In case of more than one wife, man is commanded to divide his time equally amongst all his wives and treat them equally. The Prophet (peace be upon him) said, ***"When a man has two wives and he does not deal equitably between them, he will come on the Resurrection Day with a side hanging down."*** (Ahmed)

The husband should share some leisure time with his wife, 'A'ishah (RA) she accompanied the Prophet (peace be upon him) in a journey, she said, ***"I had a race with him on foot and overcame him, when I became fleshy I had a race with him and he overcame me, he said, this is because of that beating."*** (Abu Daud).

Islam also lays responsibilities on the wife; she should be devoted to him sincerely. She should not be defiant or insolent in her dealings with him. She should know that her happiness in both the worlds lies in his pleasure. The Prophet (peace be upon him) said, ***"If a woman dies while her husband was pleased with her, she will enter Paradise."*** (Tirmidhi)

She should be faithful and loyal to her husband, obey him and fulfil her domestic duties. Once the Prophet (peace be upon him) was asked who was the best woman, he replied, ***"The one who pleases her husband when he looks at her, obeys him when he demands something and does not go against his wishes regarding her person and property by doing anything that is against his wishes."*** (Ibn Majah).

A woman should fulfil her marital duties, the Prophet (p.b.u.h) said, ***"Whenever man calls his wife to his bed and she refuses, and then he passes the night in an angry mood, the angel curse her till she gets up at dawn."*** (Agreed). She should not let any one enters his house whom he disapproves. She is not allowed to perform voluntary acts of worship at the cost of her husband's rights. The Prophet (peace be upon him) said, ***"It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband and should not allow anyone to enter his house without his permission."*** (Agreed).

The Prophet (p.b.u.h) loved his wives. Khadijah was his first wife; His love for her was so great that he did not marry again during her lifetime. He never rebuked his wives for any of their shortcomings. The Prophet (p.b.u.h) had several wives; he divided his time equally amongst them, during his last illness, when he became very sick he asked his wives' permission before staying in 'A'ishah (R.A) house. He was kind and loving. He helped his wives in their daily chores. He looked after their comfort when they were on journey with him. He used to share time with them. A'ishah reported, ***"I saw the Messenger of Allah standing at the door of my room while the Negroes were playing with spears in the mosque and the Prophet (p.b.u.h) was covering me with his sheet so that I might have a look at their sport from between his shoulder. He kept standing for my sake till I was the one who departed."*** (Agreed)

Status of Mother

Islam offers a unique position to the mother, she is held in great esteem and respect, the Prophet (p.b.u.h) said, ***"Paradise lies at the feet of mother."*** (Ibn Majah)

Muslims must treat their parents with kindness. Mother bears the child for nine months; goes through a lot of pain during delivery and sacrifices her comfort to raise up the child. Allah has elevated her position. Allah says, ***"We have enjoined on man Kindness to his parents, in pain did his mother bear him and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length when he reaches the age of full strength and attains forty years he says, "O my Lord! Grant me that I may be grateful for your favour which you have bestowed upon me and upon both my parents."*** (Ahqaf 46:15)

The rights of mother are three times more than the rights of a father. Abu Hurairah (R.A.) narrated that a person asked the Prophet (p.b.u.h), ***"Who has the greatest claim on me with regard to***

service and kind treatment? The Prophet replied your mother, and again your mother, and once again your mother. After her, is the claim of your father." (Agreed). Looking after ones mother is preferable to jihad and carries a great reward. Mother inherits from the property of the child if he dies in her life time.

Charity may be given on behalf of one's mother. **"The mother of Sa'ad bin 'Ubada died in his absence. He said, "O Allah's Apostle! My mother died in my absence; will it be of any benefit for her if I give Sadaqah on her behalf?" The Prophet said, "Yes. "** (Sahih Bukhari)

The debt of mother should be paid if she dies and hajj may also be performed on her behalf **"A woman from the tribe of Juhaina came to the Prophet and said, "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?" The Prophet replied, "Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right to be paid."** (Sahih Bukhari) A person should give due respect to his mother even if she is polytheist.

Rights of Daughter

The female child used to be buried alive at the time of her birth. Islam prohibited this practice and commanded kindness. Sons should not be preferred over the daughters. The Prophet (peace be upon him) said, **"Whoever has a daughter and does not bury her alive, does not insult her and does not prefer his son over her, he will be received by God into Paradise."** (Ahmed Ibn Hanbal). They must be educated, the Prophet said, **"Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward....."** (Sahih Bukhari)

Daughter also get share from the property of her father and mother.

Summary

Muslim are brothers. One must help one another; must protect life, property and honour of another Muslim.

Orphans should be treated kindly and fed and clothed. Property must be restored to them when they are mature.

Poor and the needy must be treated kindly; and their needs be fulfilled.

Behaviour Towards Enemy: Certain code of conduct should be observed during battle; stop fighting if the enemy stops fighting, Treaties must be fulfilled,

Slaves and servant must be treated kindly; must not be over burdened; fed and clothed. Animals should not be overburdened, they should be given food, and rest. Sports based on animal fights, or killing of animals without necessity are forbidden.

Woman has the right to inherit, to have money, own property and acquire education.

Wife: Man is the head of family; it is his duty to fulfil material needs of his wife; shower her with love and affection, and consult her in family matters. Wife is given the right to decide her marriage, and seek divorce. She must obey him; protect her honour and his property in his absence.

Mother must be obeyed, looked after and treated with kindness. She has three times more rights than that of father.

Daughter: female infanticide is forbidden. Daughter must be treated with kindness and educated. Son should not be preferred over the daughter. She is given share in the property of father.

Other Teachings of the Prophet (p.b.u.h)

Modesty

Modesty is an important feature of Islam as it plays a key role in character building. It restrains a person from behaving in an undesirable manner and acts as a shield against vulgarity, immorality and shameful deeds. The Qur'an orders, **"Come not nigh to shameful deeds whether open or secret."** (6:152)

Modesty is a branch of faith, Talha ibn Rukana reported, the Prophet (p.b.u.h) said, **"Every religion has a distinctive quality and the distinctive quality of Islam is modesty."** (Muwatta) In another tradition, Abu Hurairah narrated, **"Allah's Messenger (peace be upon him) said, 'Modesty is part of faith and faith is in Paradise, but obscenity is a part of hardness of heart and hardness of heart is in Hell.'"** (Ahmad)

A Muslim must be modest and shun everything that displeases Allah; he must refrain from everything that Allah has forbidden and show utmost humility to his Creator. He must avoid all kinds of immoral and indecent acts.

Muslims must show extreme modesty in the presence of the opposite sex, they are not allowed to mix up freely with them, or remain alone in their company. Both man and woman should guard themselves from committing lewd acts and must not stare at the opposite sex if they happen to come in their presence. Women should not display their beauty and ornaments. They should draw their veil over their bosom in the presence of all except their close relatives who are their *"mahrum."* The Qur'an says, **"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them..... And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands..."** (Nur 24:30-31)

Man must be at least covered from the navel to knee, while a female must be all covered except her face and hands. **"O you children of Adam! We have bestowed garments upon you to cover your shame as well as to be an adornment to you but the raiment of righteousness that is the best."** (Al-Araf 7:26). Women should not wear thin clothes, which expose their body; similarly, their clothes should not be tight, which show their figures. A'ishah reported that Asma Bint Abu Bakr came to the Messenger of Allah, while there were thin clothes on her, he said to her, **"O Asma when a girl reaches puberty, it is not proper that anything on her should remain exposed except the face and hands."** (Abu Daud).

It is unlawful for a man to wear silk clothes and gold. The Prophet (p.b.u.h) said, **"Who so puts on silk in this world shall not put it on in the Hereafter."** (Agreed). Men should not dress like women nor should women dress like men.

- A Muslim must be modest and humble in his dealings with his fellow beings and should not think of himself superior to them in any respect; he should not behave in an arrogant

or boastful manner, The Qur'an says, ***"The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace."*** (Al Furqan 25:63) Again it says, ***"And swell not your cheek (for pride) at men nor walk in insolence through the earth; for Allah loves not any arrogant boaster."*** (Luqman 31:18). The Prophet (p.b.u.h) said, ***"Verily Allah revealed to me: you shall be modest towards one another till nobody can boast over another and nobody can make oppression upon another."*** (Sahih Muslim)

A person should be moderate in his living; his dress should be simple and not very expensive. Similarly, it is not proper for a well to do person to live miserly.

Financial Dealings

Allah is the Creator of this universe, and He has created all things for the benefit of mankind, Allah says, ***"It is He who has created for you all things that are on earth."***(Al-Baqarah 2:29) man is allowed to exploit everything that is on earth for his use.

The economic system of Islam is based on justice. Man is given freedom to choose his profession; there is no restriction on him on the basis of his caste, colour, and race. However Islam teaches a man to strikes a balance between moral and spiritual values while pursuing his profession. Allah says, ***"But seek with the (wealth) which Allah has bestowed on you the Home of the Hereafter, nor forget your portion in this world."*** (Al-Qasas 28:77)

Everyman must work to earn his living and should not be a burden on others, the Quran says, ***"You may seek bounty from your Lord."*** (Al-Isra 17:12) The Prophet (p.b.u.h) said, ***"The next to obligatory prayer is the obligation of earning an honest living."*** (Baihaqi) al-miqdam reported the Prophet (p.b.u.h) said, ***"No one eats better food than that which he eats out of the work of his hand."***(Sahih Bukhari)

There is no restriction on the amount of wealth a person may accumulate. Man has the right to own as much as he can, as long as it is earned through lawful means and Zakah has been paid on it.

All kinds of activities, which harm the interest of individual or society, are forbidden. The hoarding of goods to create artificial shortage to raise the prices; monopoly and profiteering which lead to the deprivation of the majority are forbidden, the Prophet (p.b.u.h) said, ***"Whoever monopolizes is a sinner."***(Muslim) Exploitation of all kinds including Interest (usury) is forbidden "And Allah has allowed trading and forbidden usury."(Al-Baqarah 2:275)

All games of chance; lotteries; horse racing, alcohol and gambling are unlawful and trading in them is forbidden. ***"O you who believe! Intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork, eschew such (abomination) that you may prosper."*** (Al-Maidah 5:90). Taking what belongs to other is also forbidden, ***"(O you who believe)! Devour not property among yourselves by illegal methods except that it be trading by mutual consent."*** (An-Nisa 4:28).

All parties involved in a joint business should share the profits as well as loss. Commercial contracts should be written in the presence of two witnesses. ***"And when you contract a debt for fixed time writes it down."***(Al-Baqarah 2:282).

Islam lays down rules and regulations in trade. It commands the trader to give full measure. ***"Give full measure when you measure and weigh with a balance that is straight."*** (Al-Isra 17:35) The seller must be honest in his dealings; and should show the defect of the merchandise to the seller. The Prophet said, ***"The one who cheats is not amongst us"***

Both the employee and the employer are commanded to be honest and just in their dealings. The employee must do his work honestly; and should not do anything that may harm the interest of his employer, on the other hand the employer must not over burden the employee and He should pay his wages as soon as the work finishes, the Prophet (p.b.u.h) said, ***"Give the labourer his wage before his sweat dries."***(Ibn-Majah).

Islam does not allow concentration of wealth in few hands. The distribution of wealth is ensured through the system of Zakat and Sadaqat and law of inheritance, ***"So that this (wealth) may not circulate solely among the rich from among you."*** (Al-Hashr 59:7).

Riba (Usury and Interest)

Usury was common among the Arabs. People in need borrowed the money, and it was settled at the time of transaction that they would return it with interest and within a specific period of time. If the borrower failed to repay within the stipulated time the interest was increased in proportion and thus continued to multiply, this increased the hardship of the borrowers. Islam prohibited usury

Riba means an addition over and above the principal amount that has been loaned. Riba includes all kinds of interest whether the rate is high or low and whether the interest is or not added after fixed time. Islam forbids usury, Allah says, ***"But Allah has permitted trade and forbidden usury."*** (Al-Baqarah 2:275)

Forms of Usury

The two things of exchange between the parties must be identical, or of the same character but different in size, quality or measurement. For instance if gold is exchanged for gold of the same weight and quality in hand to hand transaction, it is not interest. If unequal, the excess is interest.

If there is a condition or demand for the excess over and above the principal amount to be paid in future, the excess is considered as interest, Abdullah ibn Mas'ud reported, ***"The Apostle of Allah (peace be upon him) cursed the one who accepted usury, the one who paid it, the witness to it, and the one who recorded it."*** (Abu Daud)

Islam promotes brotherly love, and encourages mutual cooperation amongst the members of community. Usury is against the spirit of Islam as it exploits the debtor and increases his hardship and poverty. Usury develops miserly habits and selfishness in a person, Islam commands a person to be generous, the real prosperity lies in charity and not in usury,

Interest prevents a person from pursuing any occupation or doing any kind of exertion to earn his living as he finds it easy to live on the money acquired through interest. it also widens the gap between the poor and the rich, the poor is exploited and becomes poorer, while the rich becomes richer. It divides the society into two classes.

SUMMARY

Modesty is an important feature of Islam; it plays important role in character building. It restrains a person from behaving in an undesirable manner. A Muslim is modest and humble in his dealings with others. He dresses according to the laid down principles of shari'ah. **Financial Dealings** is based on justice. Man should earn his living through lawful means. All kinds of activities, which harm the interest of the individual or society, are forbidden. Muslims must be honest and fair in their dealings.

Riba (Usury and Interest) is an addition over and above the principal amount that has been loaned. Usury is prohibited in Islam as it exploits the poor and the needy and breeds selfishness and idleness.

Chapter 4

The First Muslim Community

Wives of the Prophet (p.b.u.h.) Ummahat-ul Muminun

The wives of the Prophet (p.b.u.h.) hold special position; they are designated as Mothers of the believers –Ummahat-ul Mominin. They were not like ordinary women, Allah says, ***“O Consorts of the Prophet! You are not like any of the (other) women.”*** (Al-Ahzab 33:32). Again ***“The Prophet is closer to the believers than their own selves and his wives are their mothers”***. (Al-Ahzab 33:6).

The Prophet's wives were forbidden to marry after his death, Allah says, ***“Nor are it right for you that you should annoy Allah's Messenger, or that you should marry his widows after him at any time”***. (Al-Ahzab 33:53) They were treated with respect and honour throughout the rest of their lives. They received double the reward for their good deeds and double the punishments for their sins, Allah says, ***“O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her and that is easy for Allah. But any of you that is devout in the service of Allah and His Apostle and works righteousness to her shall We grant her reward twice.”*** (Al-Ahzab 30:30-31)

they were commanded to observe certain decorum in their dealing with other people. They had special responsibilities and duties; Allah says, ***“O Consorts of the Prophet! You are not like any of the (other) women: if you do fear (Allah) be not too complaisant of speech lest one in whose heart is a disease should be moved with desire: but speak you a speech (that is) just. And stay quietly in your houses and make not a dazzling display like that of the former Times of Ignorance; and establish regular Prayer and give regular Charity; and obey Allah and His Apostle. And Allah only wishes to remove all abomination from you your Members of the Family and to make you pure and spotless.”*** (Al-Ahzab 33: 32-33)

The Muslims were ordered to show due respect to them and keep their distance, Allah says, ***“O you who Believe! Enter not the Prophet's houses until leave is given to you for a meal (and then) not (so early as) to wait for its preparation: but when you are invited enter; and when you have taken your meal disperse without seeking familiar talk. Such (behaviour) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when you ask (his ladies) for anything you want, ask them from before a***

screen." (Al-Ahzab 33:53)

Muslim women gained the guidance of the Prophet (p.b.u.h.) in matters concerning them through the Mothers of the Believers. People also gained information regarding the Prophet's private life through his wives; this in turn helped the Muslims to shape their family relationship accordingly; and also helped them to judge his character.

The Prophet's (p.b.u.h.) wives belonged to different tribes. Some were daughters of enemies. Some of the marriages of the Prophet (p.b.u.h.) were contracted to help the widows, the destitute and prisoners of war and some were contracted to entice their tribes to Islam.

1: Khadijah, Daughter of Khuwalid (R.A.)

Khadijah (R.A.) was the daughter of Khuwalid ibn Assad who belonged to a wealthy family of the Quraish. Her father was a successful merchant and had left her a great wealth. She was twice married and widowed and had three children from her previous husbands, Harith, Hind, and Hinda. She used to send her merchandise for trading to other countries. Muhammad (p.b.u.h.) was recommended to her for his honesty and trustworthiness. He took her merchandise to Syria and brought back huge profits. Maisara, her slave, who accompanied him in this trip, spoke very highly of Muhammad (p.b.u.h.). She was so impressed by him that she proposed marriage through her friend Nafeesa, which he accepted after consulting his uncle, Abu Talib. At the time of the marriage, Khadijah (R.A.) was forty years old while Muhammad (p.b.u.h.) was twenty-five.

One day, Khadijah's sister Halah came to visit the Prophet (p.b.u.h.), when he heard the familiar voice, he said, "This must be Halah; her voice is just like that of Khadijah." A'ishah said, "How is it that you always think of the old woman, who is no more living, when Allah has given you much better wives." "Never better," replied the Prophet (S.A.W.), "She was the wife who believed in me when others rejected me. When people refused to believe me, she affirmed my truthfulness. When I stood forsaken, she spent her wealth to lighten the burden of my sorrow." (Sahih Bukhari)

The marriage was successful. They had six children, two sons, and four daughters; both the sons, died in infancy. The elder was Qasim by whom the Prophet had his Kuniya; he was called Abu Qasim, (the father of Qasim).

The younger son was 'Abdullah, who was known as at-Tayyib and at-Tahir. The daughters were Zaynab, Ruqayyah, Umm Kulthoom, and Fatimah (R.A.).

The marriage freed Muhammad (p.b.u.h.) from his financial worries as Khadijah placed her wealth at his disposal. She brought wealth, prestige and influence to Muhammad (p.b.u.h.).

Khadijah (R.A.) was a very devoted and loving wife. She stood by him at the time of hardship and trial. After the first revelation when the Prophet (p.b.u.h.) came back home shaken from the experience, she comforted him saying that Allah would not disgrace him as he helped the widows and looked after the orphans and the needy. She took him to her cousin Waraqah bin Naufal who further assured him that he was ordained by Allah to be a Messenger.

She was the first person to accept Islam, she was the only wife of the Prophet (p.b.u.h.) who suffered the persecution of the early days of Islam and suffered the most at the time of boycott. She died in the 10th year of prophethood. This year was declared as the Year of Grief in the Islamic history.

A'ishah (R.A.) narrated, ***"I was not jealous of any other wife of the Prophet as I was jealous of Khadijah, because of his constant mentioning of her and because God had commanded him to give her good tidings of a mansion in Paradise of precious stones. And whenever***

he sacrificed a sheep he would send a fair portion of it to those who had been her intimate friends." (Agreed)

2. Saudah, Daughter of Zam'a

Saudah, the daughter of Zam'a was the second wife of the Prophet (p.b.u.h.). She was earlier married to Sakran bin Amr and migrated to Abyssinia along with her husband. She came back from Abyssinia about the time when Khadijah (R.A.) died. Some days later Sakran also died. Saudah (R.A.) did not have anyone to look after her. The matter was brought into the notice of the Prophet (p.b.u.h.) who after careful consideration decided to marry her as he had children and household matters needed attention. Marriage to Saudah was an act of kindness as well as convenience.

Afterwards when the Prophet (p.b.u.h.) divided his time equally among his wives Saudah (R.A.) gave her turn in favour of A'ishah (R.A.) 'A'ishah reported, ***"Saudah bint Zam'a gave up her turn to me ('A'ishah), and so the Prophet used to give me ('A'ishah) both my day and the day of Saudah."*** (Sahih Bukhari)

She was a humble, pious, and a simple lady. She narrated five traditions. She died during the reign of Umar (R.A) in years 22 AH.

3. A'ishah, Daughter of Abu Bakr (R.A.)

A'ishah (R.A.) was the daughter of Abu Bakr (R.A.) a close companion of the Prophet (p.b.u.h.). A'ishah (R.A.) was married to the Prophet (p.b.u.h.) at the age of six in Makkah, but the wedding was solemnized three years in Madinah in the second year of Hijrah. Her friends used to visit her even after her marriage. A'ishah (R.A.) was a generous and a pious lady.

The verses of Tayammum were revealed when the Muslims were delayed on her account in a desert. A'ishah (R.A.) lost her necklace during a journey, the Messenger of Allah, (p.b.u.h) stopped to look for it. There was no water nearby, and the Companions had to pray without Wudu, when they mentioned it to Prophet (p.b.u.h.) the verses of Tayammum were revealed ordering the Muslims to perform Tayammum in case water was not available.

At another occasion, verses were revealed to prove her innocence. Once, while she was on a journey with the Prophet (p.b.u.h), she went for the call of nature and got delayed. In the meanwhile, the people, who carried her howdah, put her curtained howdah on the back of the camel and left without noticing that she was not in it. When A'ishah (R.A) came back all had gone, she sat down in the hope that they would come back for her. The next morning, a companion who was left behind, found her sitting and brought her back to Madinah; he made her sit on the camel and led the camel by foot. This incident caused a malicious scandal. Allah revealed the verses of surah Nur to declare her innocence, 'A'ishah said, ***"I hoped that Allah's Apostle***

A'ishah reported, "I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me."(Sahih Bukhari)

A'ishah narrated, "She borrowed a necklace from Asma' and it was lost. Allah's Apostle sent some of his companions to look for it. During their journey the time of prayer was due and they prayed without ablution. When they returned to the Prophet, they complained about it. So the Divine Verse of Tayammum was revealed. Usaid bin Hudair said (to 'A'ishah), "May Allah reward you handsomely. By Allah, whenever you have a difficulty, Allah took you out of it and brought with it, a Blessing for the Muslims." (Sahih Bukhari)

might have a dream in which Allah would reveal my innocence. So Allah revealed, 'Verily! Those who spread the slander are a gang among you...' (The ten Verses in Surat-an-Nur)" (24.11-20)

'A'ishah (RA) was the most beloved wife of the Prophet (p.b.u.h.). During his final illness, he went to stay in her apartment after seeking permission from his other wives. He died with his head resting on her lap.

'A'ishah (RA) sided with Talha and Zubair (RA) when they rebelled against Ali (RA) and asked him to apprehend the assassins of Uthman, and when he failed to do so, she fought against him in the Battle of Camel.

A'ishah (R.A.) lived for 48 years after the Prophet (p.b.u.h.). She was married to him for almost ten years and had spent her time in learning and acquiring knowledge of the Qur'an and Sunnah from the Prophet (p.b.u.h.).

She was an eloquent lady of great intelligent and excellent memory; she narrated 2,210 traditions. Many of these concerned with intimate aspects of personal behaviour. Musa Bin Talha said ***"I have not seen anybody more eloquent than A'ishah."*** (Tirmidhi) She was considered an authority on the life of the Prophet (p.b.u.h.), and interpretation of the Qur'an. Eminent companions used to come to her for guidance in religious matters. ***"Abu Musa reported when a tradition appeared doubtful to us (Companions of Prophet), and we asked A'ishah about it, we found exposition of it from her."*** (Tirmidhi)

She died at the age of sixty-six, in the year 57 A.H. and was buried in Jannatul-Baqi.

4. Ramlah, Daughter of Abu Sufyan (R.A.)

She was the daughter of Abu Sufyan ibn Harb, the chief of Makkah. She was known as Umm Habibah (R.A.) because of her daughter named Habibah. Together with her husband, 'Abdullah ibn Jahsh, she accepted Islam. Abu Sufyan tried to bring his daughter and her husband back to the religion of their forefathers, but he failed. In the fifth year of prophethood Umm Habibah and her husband migrated to Abyssinia. Abdullah ibn Jahsh died and the Prophet (p.b.u.h.) sent her the proposal of marriage while she was still in Abyssinia. ***"Ibn Az-Zubayr reported on the authority of Umm Habibah that she was the wife of Ibn Jahsh, but he died, He was among those who migrated to Abyssinia. Negus then married her to the Apostle of Allah (peace be upon him)."*** (Sunnan Abu Daud)

She was greatly devoted to the Prophet (p.b.u.h.). When Abu Sufyan came to the Messenger of Allah in Madinah to have the treaty of Hudaibiyah renewed, he also went to visit his daughter, Umm Habibah (R.A.). However, when he went to sit on the Messenger of Allah's (p.b.u.h.) bed she did not allow him, as he was idol-worshipper.

She strictly followed the Sunnah; she used perfume a few days after the death of her father just to show that a Muslim was not to mourn a dead more than three days.

When Uthman (R.A.) was besieged in his house during his Caliphate, she took water for him but the rebels did not allow her to enter his house.

She was a kind and a pious lady who helped the poor and the orphan. She narrated many traditions. She died at the age of 73, in the year 44 A.H. during the reign of her brother Mu'awiyah.

5: Hafsah, Daughter of Umar (R.A.)

Hafsah (R.A.) was the daughter of Umar (R.A.), the second Caliph. She was born five years before the prophethood and was married to Khunis bin Hudaifah who was martyred in the battle of Badr. The Prophet (p.b.u.h.) married her to consolidate his relationship with Umar (R.A.).

Hafsah (R.A.) was the custodian of the Qur'an, which was compiled during the reign of Abu Bakr (R.A.). At the time of Uthman (R.A.), she was asked to give the Quran so that more copies could be made.

Hafsah was a learned lady. Her knowledge was next to A'ishah (R.A.). She narrated 60 traditions. A'ishah and Hafsah (R.A.) were great friends. Hafsah (R.A.) spent her time in prayers and fasting. She died in the year 45 A.H. at the age of 63 and was buried in Jana-tu Al-Baqee. At her deathbed, she advised Abdullah bin Omer to distribute her property to poor and the destitute.

Zayed bin Thabit reported, *"The manuscripts of the Qur'an remained with Abu Bakr till Allah took him unto Him. Then it remained with 'Umar till Allah took him unto Him, and then with Hafsah bint 'Umar. (Bukhari) Anas bin Malik reported, 'Uthman sent a message to Hafsah saying, 'Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you.' Hafsah sent it to 'Uthman."* (Sahih Bukhari)

6: Zaynab, Daughter of Khuzaymah (R.A.)

Zaynab (R.A.) was the daughter of Khuzaymah son of Harith. She was a generous lady and was known as Ummu-ul-Masakin (mother of the poor) since the days of the ignorance as she used to feed the poor and the destitute.

She was a widow, her husband was martyred in the Battle of Uhud and she faced poverty after his death. The Prophet (p.b.u.h.) married her out of compassion as she was the widow of a companion martyred in the way of Allah.

She was married to him only for a few months and died during his life time. She was the first lady to receive funeral prayer. The Prophet (p.b.u.h.) offered her funeral prayer and buried her with his own hands.

7: Umm Salamah (R.A.)

Her real name was Hind. She was the daughter of Abu Umayyah of the Makhzum tribe. Umm Salamah (R.A.) was married to Abdullah ibn Abdul Assad, known as Abu Salamah while she was known as Umm Salamah (R.A.) because of their son Salamah. Both husband and wife were among the first persons to accept Islam. They migrated to Abyssinia to escape persecution but returned when they heard a rumour that the Makkan had accepted Islam. Later they migrated to Madinah.

Miswar reported, *"When the writing of the peace treaty was concluded, Allah's Apostle said to his companions, 'Get up and slaughter your sacrifices and get your head shaved.' By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salamah and told her of the people's attitudes towards him. Um Salamah said, 'O the Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head.' So, the Prophet went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another."* (Sahih Bukhari)

Abu Salamah was wounded in the Battle of Uhud and died after a long illness. She did not have anyone to look after her. The Prophet (p.b.u.h.) proposed; she hesitated at first saying that she was an old woman, with small children and she easily

became jealous. Later she accepted the offer; and they were married in the year 4 A.H.

She was by the side of the Prophet (p.b.u.h.) in most of the battles. She narrated incidents how the Prophet (p.b.u.h.) looked after the comforts of his female companions.

The Prophet (p.b.u.h.) consulted her in some matters. At the time of the Treaty of Hudaibiyah, the Muslims were greatly disappointed and were reluctant to shave head and offer sacrifice when the Prophet (p.b.u.h.) told them to do so. Umm Salamah (R.A.) suggested to the Prophet (p.b.u.h.) to offer sacrifice and shave his head; When the Muslim saw the Prophet (p.b.u.h.) doing it, they followed his example.

Umm Salamah (R.A.) was a modest and generous lady. She was also a wise and learned lady and used to teach Muslim women in religious matters. She narrated 378 traditions. She died at the age of 84, in the year 63 AH and was buried in Janat-al Baqee.

8: Safiyah, Daughter of Akhtab (R.A.)

Her real name was Zaynab, her father Hayy bin Akhtab, was the chief of Banu Nadir, who was the bitterest enemy of the Prophet (p.b.u.h.) She was married to Salam bin Mahakam but he divorced her. Then she was married to Kinanah bin Abu Haaqeeq. When Khayber fell to the Muslims in the sixth year of Hijrah, her husband was killed and she became a captive. She appealed to the Prophet (p.b.u.h.) who married her and she was renamed Safiyah (R.A.). Anas bin Malik said, ***"The Prophet took Safiyah as a captive. He manumitted her and married her." Thabit asked Anas, "What did he give her as Mahr (i.e. marriage gift)?" Anas replied. "Her Mahr was herself, for he manumitted her."*** (Sahih Bukhari)

The other wives of the Prophet (p.b.u.h.) were jealous of her because of her beauty, however she got along very well with Fatimah (R.A.), the Prophet's daughter.

Once the Prophet (p.b.u.h.) found Safiyah (R.A.) weeping, he asked what was making her weep, she told him that Hafsah (R.A.), taunted her because of her Jewish origin. The Prophet (peace be upon him) said to her, ***"You are a prophet's daughter, your paternal uncle was a prophet, and you are married to a prophet, so what has she to boast of over you?"*** He then said, ***"Fear Allah, Hafsah."*** (Tirmidhi)

She was pious and a generous lady who gave most of her ornaments to the poor. She was fond of hearing the Prophet (p.b.u.h.) preach and attended his sermons. She sided with 'Uthman (R.A.) during the turmoil and would bring him food and water when he was besieged in his house. She died in 50 A.H. during the reign of Mu'awiyah, and was buried in Janat-tul- Baqee.

9: Zaynab, Daughter of Jahsh (R.A.)

Zaynab (R.A.) daughter of Jahsh was a cousin of the Prophet (p.b.u.h.). She was the daughter of his aunt Umaimah daughter of Abdul Muttalib. Zaynab (R.A.) was married to Zayd bin Harith, a freed slave and the adopted son of the Prophet (p.b.u.h.). She and her brother were hesitant towards the match but bowed before the wishes

Ubayd ibn Umar reported, ***"I heard 'A'ishah saying, "The Prophet used to stay for a long while with Zaynab bint Jahsh and drink honey at her house. So Hafsah and I decided that if the Prophet came to anyone of us, she should say to him, I detect the smell of Maghafir (a nasty smelling gum) in you. Have you eaten Maghafir?" "So the Prophet visited one of them and she said to him similarly. The Prophet said, "Never mind, I have taken some honey at the house of Zaynab bint Jahsh, but I shall never drink of it anymore." So there was revealed: "O Prophet! Why do you ban (for you) that which Allah has made lawful for you..."(At-Tahrim 66.1-4)." (Sahih Bukhari)***

of the Prophet (p.b.u.h.). The marriage proved to be a failure and Zayd divorced Zaynab (R.A.). The Prophet (p.b.u.h.) married her after a divine revelation, ordered him to do so. Allah says, ***"Then when Zayd had dissolved (his marriage) with her with the necessary (formality). We joined her in marriage to you, in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons when the latter have dissolved with the necessary (formality)."*** (Al-Ahzab 33:37) She received a dowry of 400 dirham. The Prophet (p.b.u.h) gave a Wilma after the wedding. Zaynab used to boast before other wives that their marriages were contracted by their families but her marriage was contracted in heaven, Anas reported, ***"Zaynab bint Jahsh used to boast before other wives of the Prophet and say, "Allah married me (to the Prophet) in the Heavens."*** (Sahih Bukhari)

Once she cooked a special dish which smelt like Maghafir (a juice with a strong smell) the Prophet (p.b.u.h.) liked it. The other wives found fault with its smell out of jealousy and the Prophet (p.b.u.h.) swore that he would not taste it again. A divine revelation came forbidding him not to forsake something which Allah has made lawful to him to please his wives.

Zaynab (R.A.) was a very generous lady; she was the only wife of the Prophet (p.b.u.h) who refused to receive any help from any quarter after the death of the Prophet (p.b.u.h.). 'Umar (R.A.) once sent her 1200 dirhams, she gave all of it to the poor, without keeping any things for herself. She used to do needle work to meet her expenses.

She was the first wife of the Prophet (p.b.u.h.) who died after him, he said, ***"The longest handed (generous) of my wife shall be the first to join me in Paradise."*** (Sahih Bukhari) She died at the age of 53 in 20 A.H. during the reign of Umar (R.A.) and was buried in Jana-tul-Baqee.

10: Maimunah, Daughter of Harith (R.A.)

The Prophet's last marriage was with Maimunah bint Harith (R.A.) in the 7 A.H. She was sister-in-law of 'Abbas, the Prophet's uncle. Her real name was Bara and her first husband was Mas'ud bin Amr. After he divorced her, she married Abu Raham, who soon died. The Prophet (p.b.u.h) married her at the request of his uncle Abbas.

She was a pious, generous and a humble lady. She liberated many slaves. She narrated seventy six traditions. She died in 51 A.H and was buried in Jana-tul-Baqee.

11: Raihana, Daughter of Zayd (R.A.)

She belonged to the Jewish tribe of Banu Qurayzah and was married to one of her own tribe man. She became a captive during the battle with Banu Qurayzah. The Prophet (p.b.u.h) set her free and then married her. She died during his lifetime.

12: Juwayriyyah, Daughter of Harith (R.A.)

Her real name was Barra and her father was the chief of the Jewish tribe of Banu Mustaliq.

A'ishah reported, Juwayriyyah, approached the Prophet and she said: ***Apostle of Allah, I am Juwayriyyah, daughter of al-Harith, and something has happened to me, which is not hidden from you. I have fallen to the lot of Thabit ibn Qays ibn Shammas, and I have entered into an agreement to purchase of my freedom. I have come to you to seek assistance for the purchase of my freedom The Apostle of Allah (peace be upon him) said: Are you inclined to that which is better? She asked: What is that, Apostle of Allah? He replied: I shall pay the price of your freedom on your behalf, and I shall marry you. She said: I shall do this. (A'ishah) said: The people then heard that the Apostle of Allah (peace be upon him) had married Juwayriyyah. They released the captives in their possession and set them free, and said: They are the relatives of the Apostle of Allah (peace be upon him) by marriage. We did not see any woman greater than Juwayriyyah who brought blessings to her people. One hundred families of Banu al-Mustaliq were set free because of her.*** (Sunnan Abu Daud)

Juwayriyyah was married to Musafi son of Safwan who was killed in a battle. After the battle with Banu Mustaliq in the 4 A.H, Juwayriyyah (R.A.) became a prisoner of war along with the others. The prisoners of war were divided among the warriors; Juwayriyyah was given to Thabit ibn Quays, She made an agreement with him to buy her freedom. She then came to the Prophet (peace be upon him) and asked his help, he proposed marriage to her. Her marriage was a great blessing to her tribe as when people learned about her marriage to the Prophet, they emancipated all her tribesmen. After her marriage, her name was changed to Juwayriyyah.

She was a very pious lady and a devout Muslim who was known for her long prayers and constant fasts. A'ishah (R.A.) taught her the reading of the Qur'an.

She died at the age of 65 in the year 50th A.H and was buried in Jana-tul-Baqee.

13: Maria Qibtiya (R.A.)

The ruler of Egypt sent her to the Prophet (p.b.u.h.) as a present. She did not live in the vicinity of the Prophet's mosque, but a garden house was built for her in upper Madinah. She was the mother of Ibrahim, the Prophet's son, who died in infancy. She was a pious lady. Both Abu Bakr (R.A.) and Omer (R.A.) held her in great esteem, her pension was given to her relatives. She died five years after the Prophet (p.b.u.h) and was buried in Janat-ul-Baqee.

Summary

The wives of the Prophet (p.b.u.h.) are the mothers of the believers. They were promised double the reward for their good deeds and double the punishments for their sins. They were Khadijah, Saudah, A'ishah, Hafsa, Zaynab, Umm Salamah, Safiyah Zaynab bint Jahsh. Mai-munah, Raihana, Juwayriyyah and Maria (RA).

Companions of the Prophet (p.b.u.h)

There is a little divergence of views as to who can be called the Companions of the Prophet (p.b.u.h). Imam Bukhari included within this class all those persons who had association with the Prophet (p.b.u.h) or saw him even once. Some scholars include all those persons who had association with the Prophet (p.b.u.h) and joined him in the holy wars or were taught by him.

According to the Qur'an and Hadith, the status of the Companion of the Prophet (p.b.u.h) is greater than that of his other followers. Allah says about them, ***"The vanguard (of Islam) the first of those who forsook (their homes) and of those who gave them aid and (also) those who follow them in (all) good deeds well pleased is Allah with them as are they with him: for them has He prepared gardens under which rivers flow to dwell therein for ever: that is the supreme felicity."*** (At- Taubah 9:100)

The Prophet (p.b.u.h) said ***"Don't rebuke my Companions; if someone of you spends as much gold as Uhad, he will not reach the reward of "one mud" of anyone of them, nor half of it."*** (Agreed) In another tradition, he said, ***"The best of my people is my generation, next those who succeed them, next those who will succeed them."*** (Sahih Muslim) He also said, ***"I am a trust for my Companions when I shall go, there will come to my Companion what they were promised; and my Companions are a trust for my people. So when my Companions will pass away there will come to my people what they were promised."*** (Sahih Muslim) He also said, ***"No Companion of mine will die in a land without being raised as a guide and a light for them on the Resurrection Day."*** (Tirmidhi).

The Companions played an important role in propagation of Islam. The early converts faced cruelty, torture and hardship and many laid their lives for the sake of Islam but remained steadfast in their faith. They made great sacrifices and helped the cause of Islam when it was not in their interest to do so.

When the Prophet (p.b.u.h.) migrated to Madinah, they left their houses, properties and wealth for the cause of Islam. They made great sacrifices for the sake of their faith. There was more than one occasion when the Prophet's (p.b.u.h.) life was in danger, they surrounded him and a built a wall of humans to protect him; ready to sacrifice their lives to save him.

Within ten years after the Prophet (p.b.u.h.) they crushed the power of the Roman and Persian empires and hoisted the banner of Islam in their capitals.

Emigrants

The Emigrants (Muhajirun) were those Companions of the Prophet (p.b.u.h.) who migrated from Makkah to Madinah. They were the early converts who faced hardship and persecution at the hand of the Makkans, the term Muhajar does not apply to the Prophet (p.b.u.h.) himself. Allah says regarding them, ***"Those who believed and those who suffered exile and fought (and***

strove and struggled) in the path of Allah they have the hope of the Mercy of Allah; and Allah is Oft-Forgiving, Most Merciful.” (Al-Baqarah 2:218)

Helpers

The Helpers (Ansar) were the people of Madinah from the tribes of Aus and Khazraj who received the Prophet (p.b.u.h.) in Madinah. They majority were from Khazraj. Allah says regarding them, **“But those who before them had homes (in Madinah) and had adopted the Faith show their affection to such as came to them for refuge and entertain no desire in their hearts for things given to the (latter) but give them preference over themselves even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity.” (Al-Hashr 59:9)**

The Prophet (p.b.u.h) established brotherhood between these two groups when he migrated to Madinah. The Emigrants had left their homes and all their belonging in Makkah, they did not have any place to live. The Prophet (p.b.u.h) gathered them at one place and gave the hand of an Emigrant in the hand of the Helper and declared them to be brothers. The event is known as **Mawakhat** (brotherhood). The Helpers shared everything they had with their Emigrant brother. In the beginning when an ansari dies, he was inherited by his muhajar brother. This practice continued till the time verses of inheritance were revealed. Ibn Abbas reported, **“When the Emigrants came to Medina, an Emigrant used to be the hier of an Ansari with the exclusion of the latter’s relatives, and that was because of the bond of brotherhood which the Prophet had established between them (i.e. the Emigrants and the Ansar). So when the Verse: “To everyone We have appointed heirs,” was revealed, (the inheritance through bond of brotherhood) was cancelled.” (Sahih Bukhari)**

The Emigrants did not wish to remain burden on the Helpers for long, they worked hard, and soon they became independent.

The Ten Blessed Companions

The Prophet (p.b.u.h) gave the following ten Companions the good tidings of Paradise in their lifetime. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, Talha, Zubair, Sa'ad bin Waqas, 'Abdur Rahman bin 'Auf, 'Ubaidah bin Jarrah and Sa'eed bin Zayd

The Prophet (peace be upon him) said, **“Abu Bakr will go to Paradise, Umar will go to Paradise, Uthman will go to Paradise, Ali will go to paradise. Talha will go to Paradise, Zubair will go to Paradise, Abdur Rahman ibn Awf will go to Paradise, Sa'ad ibn Abu Waqas will go to Paradise, Sa'eed ibn Zayd will go to Paradise, and Abu Ubaydah ibn al-Jarrah will go to Paradise.” (Tirmidhi)**

1. Abu Bakr Abdullah Ibn Abu Quhafa As-Siddiq

Abu Bakr As -Siddiq (R.A.) was born in 573 A.D. in Makkah. He was two years younger than the Prophet (p.b.u.h.). He belonged to a respectable and noble family of the Banu Tamim, a branch of Quraish Tribe. His lineage joined with that of the Prophet (p.b.u.h.) six generations back. His name was Abdullah while his Kuniya was Abu Bakr (R.A.) that became so famous that most of the people did not know his real name. His title was “As-Siddiq” (the one who testifies truth). Abu Bakr was a quiet and a sincere man. He was very honest, truthful and a softhearted man. Even before embracing Islam, he did not like most of the customs of the Days of Ignorance and never indulged in drinking. He was a wealthy merchant. He accompanied the Prophet (p.b.u.h) in some of his trade missions.

Abu Bakr (R.A.) was a close friend of the Prophet (p.b.u.h.), he was the first, adult, free man to accept Islam. The Prophet (p.b.u.h.) once spoke about this, **“When I invited people towards Allah, everybody thought over it and hesitated, at least for a while, except Abu Bakr (R.A.) who accepted my call, the moment I put it before him, and he did not hesitate even for a**

moment." The Prophet (p.b.u.h.) was married to Abu Bakr's daughter 'A'ishah (R.A.).

Services to Islam

- Abu Bakr (R.A.) served Islam in numerous ways. Many early Muslim converts accepted Islam on his invitation. Amongst them were Uthman ibn Affan, Talha, Zubair, Uthman bin Maz'un, 'Abu 'Ubaidah, 'Abdur Rahman bin 'Auf (R.A.) and some other prominent Quraish.
- The Quraish persecuted the slaves who had accepted Islam. They were maltreated and tortured by their masters; Bilal (R.A.) was among such slaves; his master dragged him on the burning sand of desert. Abu Bakr (R.A.) bought him and set him free. A number of other slaves were also bought and set free by him.
- He used to help the poor and the needy, the Prophet (peace be upon him) said, **"The most compassionate member of my people towards my people is Abu- Bakr."** (Ahmad)
- When the Prophet (p.b.u.h.) narrated the experience of M'iraj (Ascension), he did not hesitate even for a moment to believe in him for which the Prophet gave him the title of Siddiq.
- When Muslims started migrating to Madinah, Abu Bakr too prepared to migrate, but the Prophet said, **"Wait, for I hope that Allah will also allow me to emigrate"**. (Sahih Bukhari)
From that time Abu Bakr kept two camels ready to accompany the Prophet to Madinah. Abu Bakr (R.A.) carried all his money, which was about five to six thousand dirham with him, The journey started at night, they lay hidden in the cave of Thaur for three days, Allah says, **"When the disbelievers drove him out; he had no more than one companion. They were two in the cave, and he said to his Companion, "Have no fear for Allah is with us". Then Allah sent down His peace upon him"**. (At-Taubah 9:40).
- He fought all the battles with the Prophet (p.b.u.h.). He accompanied him in the battle of Badr and he shared a camel with Umar and Abdur-Rahman Bin Auf. He protected the Prophet (p.b.u.h.) in the battle of Uhad. During the battle of Hunain, he called the Muslims to come back to fight as they fled the battlefield, when the enemy showered them with arrows.
- He supported the Prophet (p.b.u.h.) at the time of the Treaty of Hudaibiyah, he pacified Umar when he objected to the terms of the treaty.
- At the time of the Expedition of Tabuk, Abu Bakr (R.A.) gave all his possession for the Expedition.
- He was appointed as the first Amir- al Hajj in the year 9th Hijrah when it first became obligatory.
- When the Prophet (p.b.u.h.) fell ill, he appointed Abu Bakr (R.A.) to lead the prayers. 'A'ishah pleaded to the Prophet (p.b.u.h.) to replace him as he was soft hearted and it would be difficult for him, but the Prophet (p.b.u.h.) did not change his decision.
- During his sickness, the Prophet (p.b.u.h.) came in the mosque and gave a sermon, after the sermon, he said, **"Allah offered one of His servants the choice of life on this earth and a life with Him. But the servant accepted the latter."** (Sahih Bukhari) Hearing this, tears came out of Abu Bakr's eyes and rolled down to his beard as he realized that the Prophet's mission was finished and soon he would be separating from them. Most of the people did not understand the meaning of Holy Prophet's address and they were surprised at Abu Bakr's crying.

Anas reported, **"The Prophet ascended the mountain of Uhad and he was accompanied by Abu Bakr, 'Umar and 'Uthman. The mountain shook beneath them. The Prophet hit it with his foot and said, "O Uhad! Be firm, for on you there is none but a Prophet, a Siddiq, and two martyrs."** (Bukhari)

Abu Sa'eed Khudri reported, **Allah's Apostle said, "The person who has favoured me most of all both with his company and wealth, is Abu Bakr. If I were to take a Khalil other than my Lord, I would have taken Abu Bakr as such, but (what relates us) is the Islamic brotherhood and friendliness. All the gates of the Mosque should be closed except the gate of Abu Bakr."**(Sahih Bukhari)

When the Prophet (p.b.u.h.) died, 'Umar (R.A.) was in an emotional state and he said that he would kill the person who dared to say that the Prophet (p.b.u.h.) was dead. At that occasion Abu Bakr gave a speech and consoled the Muslims. He was chosen as the first caliph of the Muslim and served for about two years.

After a fortnight of illness Abu Bakr passed away at the age of 61 on Tuesday, the 22nd Jamadi-al-Akhira, 13 A.H. (23rd August 634 A.D.).

Abu Bakr (R.A.) gave a speech and said, ***"Whoever amongst you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Then he recited the verses of Al-Imran 'Muhammad is no more than an Apostle and indeed (many) Apostles have passed away before him". (Al-Imran 3.144) (Sahih Bukhari)***

2. 'Umar Ibn Khattab (R.A.)

'Umar (R.A.) belonged to the "Adi" a branch of the Quraish tribe. His lineage joined with the Prophet (p.b.u.h.) in 8th generation. His kuniat was Abu Hafsa. 'Umar (R.A.) was born in 583 A.D about forty years before the Hijrah. He was a learned, educated and an intelligent person. He was also a good poet, orator and a famous wrestler. He was a strong and spirited person and a wealthy merchant.

When the Prophet (p.b.u.h.) invited people to Islam, 'Umar (R.A.) became a sworn enemy of the Prophet (p.b.u.h.). He never hesitated to harm the Muslims and Islam at any opportunity.

Conversion to Islam

In the sixth year of Islam, the Prophet (p.b.u.h.) prayed to Allah to strengthen Islam either by Umar bin Khattab, or 'Umar bin Hisham (Abu Jahl). Soon his prayers were accepted and 'Umar (R.A.) became a Muslim. It so happened, that Umar decided to kill the Prophet (p.b.u.h.), while he was on his way with a sword in his hand, he met Sa'ad bin Abu Waqas, who seeing his mood asked him about his intentions. 'Umar told him that he was on his way to kill the Prophet (p.b.u.h.), Sa'ad told him that he better took care of his own family first as his sister and her husband had both converted to Islam. Hearing that, Umar immediately went to his sister's house and found her reciting the Qur'an. His sister Fatimah hearing his voice tried to hide the Qur'an. When she confessed that they had embraced Islam, Umar beat them severely so much so that his sister bled profusely. When 'Umar calmed down, he asked her what she was reciting. She recited Surah Ta-Ha that she was reading. When he heard the recitation, he was deeply moved and went to the Prophet (p.b.u.h.) and accepted Islam.

Services to Islam

Conversion of 'Umar (R.A.) strengthened Islam. Hitherto, Muslims had lived in constant fear of the Quraish and most of them concealed their faith. The Muslims were now able to offer their Salat publicly. When 'Umar (R.A.) accepted Islam, he openly declared his Faith before the Quraish and the Prophet (p.b.u.h.) led the first public Salat in the history of Islam after his conversion. Abdullah ibn Mas'ud reported, ***"We have been powerful since 'Umar embraced Islam."*** (Sahih Bukhari)

The Prophet (p.b.u.h.) gave him the title of Al- Faruq, meaning the one who makes distinction between the right and the wrong. He was truthful and a just man. The Prophet (p.b.u.h.) said, ***"Allah placed truth upon the tongue of Umar and his heart."*** (Abu Daud)

When the Muslims were ordered to migrate to Madinah, most of them left Makkah secretly, but 'Umar (R.A.) declared his intention of migration openly. He put on his arms and first went to the Ka'bah, after performing the Salat, he announced loudly: ***"I am migrating to Madinah. If anyone wants to check me, let him come out. I am sure that his mother would cry for his life"***. (Ibn Aasaakir) There was no man in Makkah who could accept his challenge and he boldly

migrated to Madinah.

'Umar (R.A.) had great love for the Prophet (p.b.u.h.) He was always ready to defend him and fight anyone who insulted him. He participated in all the battles; Badr, Uhud, Trench, Khayber, and Hunain etc. At the time of the battle of Badr, he shared a camel with Abu Bakr and Abdur-Rahman ibn Auf. During the battle of Uhud, he was among those who encircled the Prophet (p.b.u.h.) to protect him from the Quraish. He participated in digging the trench around Madinah with other Companions at the time of the Battle of Trench.

He took the Pledge of Ridwan at the hand of the Prophet (p.b.u.h.) to avenge the blood of Uthman when the later went to Makkah for negotiation and a rumour spread that he had been killed. He was unhappy about the terms of the Treaty of Hudaibiyah and showed his dissatisfaction, for which he always repented. He was present at the time of signing of the Treaty. Prophet (p.b.u.h.) said about him, ***"The most rigorous regarding Allah's affair is Umar."*** (Ahmad)

A'ishah reported, ***"Umar used to say to the Prophet 'Let your wives be veiled,' but Allah's Apostle did not do so. One night Saudah bint Zam'ah the wife of the Prophet went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, 'I have recognized you, O Saudah.' He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) might be revealed. So Allah revealed the verses of 'Al-Hijab.'"*** (Bukhari)

At the time of the conquest of Makkah, Abu Sufyan was taken a prisoner when he came to spy on the Muslims; 'Umar (R.A.) asked the Prophet's (p.b.u.h.) permission to kill him.

Many verses of the Quran were revealed supporting what 'Umar (R.A.) had advocated; he asked the Prophet (p.b.u.h.) to order his wives to cover themselves, the verses of Surah Hijab were revealed commanding the Prophet's wives to observe veils.

At the time of siege of Ta'if, 'Umar (R.A.) persuaded the Muslims to return without fighting when the Prophet (p.b.u.h.) ordered them to do so. During the Expedition of Tabuk, he gave half of his wealth in the way of Allah.

The Prophet (p.b.u.h.) had a deep love for 'Umar (R.A.), he said, ***"Were a prophet to come after me, he would have been 'Umar."*** (Agreed) Jabir reported, ***"When Umar addressed Abu Bakr as the best of men after Allah's Messenger (peace be upon him), Abu Bakr replied that seeing he had said that, he could tell him he had heard Allah's Messenger (peace be upon him) say, 'The sun has not risen on a better man than Umar.'"*** (Tirmidhi)

The death of the Prophet (p.b.u.h.) was a great shock to him, he was ready to kill anyone who said the Prophet (p.b.u.h.) had died. He could not believe it until Abu Bakr (R.A.) reminded him of a verse of the Qur'an on the subject, when he realised that the Prophet (p.b.u.h.) had indeed died, he passed out from grief and shock.

He was the first person to pledge loyalty (Bai'at) at the hand of Abu Bakr (R.A.), and then supported him throughout his rule. After the death of Abu Bakr he became the second caliph.

3. 'Uthman Ibn Affan (R.A.)

'Uthman (R.A.) belonged to the Umayyad tribe; a branch of the Quraish. His lineage joined with that of the Prophet (p.b.u.h.) in the fifth generation. 'Uthman (R.A.) was born in 573 A.D. His father's name was "Affan bin Abul-As". He was known by the name Uthman ibn 'Affan, his kunyat name was Abu Amr.

'Uthman (R.A.) was a wealthy cloth merchant. He was one of the few people of Makkah who knew reading and writing. 'Uthman (R.A.) was a soft natured and a kind hearted man. He was very a generous person and helped the poor and the needy. He was given the title of al- Ghani

because of his generosity.

'Uthman (R.A.) was one of the early converts of Islam, he accepted Islam on the invitation of Abu Bakr (R.A.). He also suffered persecution at the hand of the Quraish. Ruqayyah (R.A.) the daughter of the Prophet (p.b.u.h.) was married to 'Uthman (R.A.).

When the conditions in Makkah became very difficult for the Muslims, he and his wife Ruqayyah (R.A.) migrated to Abyssinia with other Muslims. They stayed there for a few months, however they returned to Makkah when a rumour spread that the Quraish had accepted Islam.

He could not participate in the Battle of Badr, as his wife Ruqayyah was sick and he was left behind to look after her; Ruqayyah (R.A.) died before the Muslims returned from Badr. The Prophet (p.b.u.h.) gave him the glad tidings that he would get the same reward as though he had participated in the Battle. After the death of Ruqayyah (R.A.), the Prophet (p.b.u.h.) married his second daughter Umm-Kulthoom to him and he was given the title of "Dhu-al-Nurain" (the possessor of two lights). The Prophet (p.b.u.h.) said, ***"For every apostle of Allah there was a constant companion and my companion in paradise will be Uthman"***. (Tirmidhi, Ibn Majah)

Services to Islam

He participated in almost all the battles with the Prophet (p.b.u.h) except the battle of Badr.

At time of the Treaty of Hudaibiyah, he was sent to Makkah to negotiate with the Quraish. He was late in coming back and a rumour spread that the Quraish had killed him. The Prophet (p.b.u.h.) sought a pledge from the Muslims that they would not rest until they had avenged the blood of 'Uthman (R.A.), that pledge was known as the Pledge of Ridwan. He accompanied the Prophet (p.b.u.h.) at the time of the conquest of Makkah.

When the Emigrants from Makkah came to Madinah, they had great difficulty in getting drinking water. 'Uthman (R.A.) bought well of "bi'r- Rumah" from a Jew for twenty thousand dirham and dedicated it for the use of the Muslims, the Prophet (p.b.u.h) gave him the glad tidings of Paradise for that act.

When the Muslims population increased in Madinah and the Mosque of the Prophet became too small to accommodate all, Uthman bought the land adjacent to Masjid Nabvi to expand it.

'Uthman (R.A.) bore the expenses of one third of the army that went for the Expedition of Tabuk, he also gave one thousand camels, 50 horses and one thousand Dinars (gold coins) to support the rest of the army. The Prophet (p.b.u.h.) remarked on this, ***"Nothing will do any harm to 'Uthman from this day, whatever he does."*** (Ahmed).

He escorted the Prophet's wives during the farewell pilgrimage.

Uthman (R.A.) was a learned man and was one of the scribes of the Qur'an. He was a modest man, the Prophet (p.b.u.h.) praising his modesty (haya) said, ***"The most genuinely modest is Uthman,"*** (Ahmad)

'Uthman (R.A.) swore oath of allegiance at the hand of both Abu Bakr and Umar (RA) and he was an important member of the "Shura" during their caliphate. He occupied a prominent position in the affairs of the Islamic State during that period.

'Uthman (R.A.) was included in the panel of six men appointed by the Caliph 'Umar (R.A.) before his death for succession to the post of caliph, and was chosen as the third caliph.

4. 'Ali Ibn Abu Talib (R.A.)

'Ali (R.A.) was born thirty years after the birth of the Prophet (p.b.u.h.). He belonged to that tribe of Banu Hashim; a branch of the Quraish. His father, Abu Talib was the real uncle of the Prophet

(p.b.u.h.) who brought him up after the death of his grandfather. Ali's mother was Fatimah bint Asad, who also belonged to Banu Hashim. 'Ali's (R.A.) kuniat was Abu Hasan. The Prophet (p.b.u.h.) gave him the name of Abu Turab.

Abu Talib was a poor man; in order to relieve his uncle from financial burden the Prophet (p.b.u.h.) took Ali (R.A.) from him and brought him up like his own son. 'Ali (R.A.) was very close to the Prophet (p.b.u.h.) and was married to his daughter, Fatimah (R.A.) and they had two sons, and three daughters.

Services

'Ali (R.A.) was the second person to accept Islam; he was only eleven years old. At the time of migration, the Prophet (p.b.u.h.) left 'Ali (R.A.) in his bed so that the Quraish might think that he was still in his bed, and to return the belongings entrusted to the Prophet (p.b.u.h.) to their owners. He joined the Prophet (p.b.u.h.) at Quba.

At the time of establishing brotherhood, the Prophet (p.b.u.h.) declared 'Ali (R.A.) to be his brother. 'Ali (R.A.) came to the Prophet (p.b.u.h.) and said to him, ***"You have arranged brotherhood among your Companions, but you have not arranged brotherhood between me and anybody. The Prophet (p.b.u.h.) said, "You are my brother in this world and the hereafter". (Tirmidhi)***

'Ali (R.A.) was a very brave man and was one of the great warriors of Arabia. He participated in almost all the battles fought against the Quraish. He fought solo along with two other companions with the Quraish warriors at the start of the Battle of Badr.

He was given the Muslim standard in the Battle of Uhad when the original standard-bearer was martyred. He protected the Prophet (p.b.u.h.) when he was wounded and washed his wounds.

During the battle of Trench, he fought and killed those warriors who tried to cross the trench. On the day of Khayber, Allah's Apostle said, ***"Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Apostle, and he is loved by Allah and His Apostle."*** (Sahih Bukhari) and he gave the flag to Ali (RA) and Allah granted victory to the Muslims.

Ali (R.A.) was sent as the commander of the Muslim forces in the Expedition to Fadak and Yemen. He defended the Prophet (p.b.u.h.) in the battle of Hunain. He was one of the scribes of the Prophet (p.b.u.h.) and wrote treaties for the Prophet (p.b.u.h.). While writing the treaty of Hudaibiyah, he wrote Muhammad Messenger of God on the top of the letter. The Quraish objected to these words, but Ali (RA) refused to delete those words out of respect for the prophet. The Prophet (p.b.u.h.) deleted them with his own hands.

When the Prophet (p.b.u.h.) went for the Expedition of Tabuk, he left 'Ali (R.A.) in charge of Madinah. On this, some hypocrites remarked that the Prophet (p.b.u.h.) left 'Ali (R.A.) behind as he was displeased with him. When the Prophet (p.b.u.h.) came to know about it, he said to him, ***"You are to me as Haroon (Aaron) was to Musa (Moses) except that there will be no prophet after me."*** (Agreed) At another oc-

When Allah's Apostle concluded a peace treaty with the people of Hudaibiyah, Ali bin Abu Talib wrote the document and he mentioned in it, "Muhammad, Allah's Apostle." The pagans said, "Don't write: 'Muhammad, Allah's Apostle', for if you were an apostle we would not fight with you." Allah's Apostle asked Ali to rub it out, but Ali said, "I will not be the person to rub it out." Allah's Apostle rubbed it out." (Bukhari)

Sehl bin Sa'ad reported, "The most beloved names to 'Ali was Abu Turab, and he used to be pleased when we called him by it, for none named him Abu Turab (for the first time), but the Prophet. Once 'Ali got angry with (his wife) Fatimah, and went out (of his house) and slept near a wall in the mosque. The Prophet came searching for him, and someone said, "He is there, lying near the wall." The Prophet came to him while his ('Ali's) back was covered with dust. The Prophet started removing the dust from his back, saying, "Get up, O Abu Turab!" (Bukhari)

casion, he said, **"You pertain to me and I pertain to you."** (Tirmidhi)

When Hajj became obligatory, the Prophet (p.b.u.h.) sent 'Ali (R.A.) to Makkah to read out Surah at-Taubah to the people and deliver the new teachings revealed regarding the hajj.

'Ali (R.A.) was not only a great warrior but also a great scholar, the Prophet (p.b.u.h.) said about him, **"I am the city of knowledge and Ali is its gate"**. He was master of Arabic and his writings and his speech were very eloquent. 'Ali (R.A.) narrated about 540 traditions. (Tirmidhi)

He was also one of the great jurists of Madinah, the Prophet said, **"The most learned in legal matters is Ali."** (Ahmad). The Prophet (p.b.u.h.) appointed him as the Qadi (Judge) of Yemen in 10 A.H. and blessed 'Ali (R.A.) with the following prayer, **"O Allah! Put truth on his tongue, and enlighten his heart with the light of guidance."** Then he put turban on his head and gave him the black Standard.

He attended the Prophet (p.b.u.h.) during his illness, and after his death, he gave bath to his body and shrouded it and performed the last funeral rites. For that reason, he could not participate in discussion over the succession.

'Ali (R.A.) took pledge of loyalty at the hands of all the three caliphs; however he was late in taking pledge at the hand of Abu Bakr (R.A.). 'Ali (R.A.) was one of the important members of "Shura" (Advisory Council) during the time of the first three Caliphs and was also the great jurist (Mufti) of Madinah, during their reign.

He was among the panel of six persons that was nominated by 'Umar (R.A.) on his deathbed for selection to the post of Caliph. Later he was elected as the fourth caliph.

'Abdur Rahman Ibn 'Auf (R.A.)

He was one of the first eight persons to accept Islam and was one of the Ten Blessed Companions who were assured of entering Paradise. He was born in the 10th Year of the Elephant. His name was Abu 'Amr in Jahiliyyah days, but when he accepted Islam the Prophet (p.b.u.h.) changed his name to Abdur-Rahman. He accepted Islam only two days after Abu Bakr (R.A.). Abdur-Rahman too suffered persecution at the hands of the Quraish. He migrated to Abyssinia, but returned to Makkah when a rumour spread that the Quraish had accepted Islam, however he again returned to Abyssinia when he found the conditions unchanged.

After his migrated to Madinah, the Prophet established brotherhood between 'Abdur-Rahman and Sa'ad bin Ar-Rabi-al-Ansari; Sa'ad offered him half of his property and also offered to divorce one of his wives so that Abdur-Rahman might marry her', but Abdur Rahman replied, **"May Allah bless you in your family and property; guide me to the market."** (Sahih Bukhari)

'Abdur-Rahman became a successful businessman; he sold dry yoghurt and butter and sent his own trading caravans. He participated in all the battles fought during the time of the Prophet (p.b.u.h.); He fought bravely in the battle of Uhad; he was severely wounded and remained lame for the rest of his life. The Verse, **"Because of the inconvenience of rain or because you are ill."** (4.102) was revealed in connection with **'Abdur-Rahman bin Auf who was wounded'**. (Bukhari). The Prophet (p.b.u.h.) made him the commander of the Muslim force that raided Dumat-al Jandal. He accompanied the Prophet (p.b.u.h.) when he visited his son Ibrahim who was in his last breaths and consoled him when he died.

'Abdur Rahman Ibn 'Auf (R.A.) was also amongst one of those six companions who were nominated by Umar (R.A.) to be the next caliph. However he declined the office and was given the duty of consulting the Companions and choosing a caliph. 'Abdur Rahman's vote was in favour of Uthman (R.A.).

He was very a generous man and once distributed forty thousand dirham in charity. He was a very rich person and left behind a lot of wealth that was given in the way of Allah and also distributed amongst his heirs. He had four wives and each of them inherited 80,000 dinar. He gifted a garden bought with 40,000 thousand dirham for the Mothers of the Believers. He died in 33 A.H. during the reign of Uthman (R.A).

6. Sa'ad Ibn Waqas (R.A.)

Sa'ad bin Waqas (R.A.) belonged to the tribe of Banu Zahra; he was a cousin of Aminah bint Wahab, the mother of the Prophet (p.b.u.h.). He accepted Islam on the invitation of the Abu Bakr (R.A.); he was only seventeen years old at the time.

The Quraish persecuted the Muslims in those days, hence the Muslims used to go outside Makkah to offer prayers. One day, a number of idolaters interrupted them while they were praying which resulted in a scuffle and Sa'ad bin Waqas (R.A.) struck one of the idolaters and wounded him. That was the first bloodshed resulting from the conflict between the Quraish and the Muslims. Sa'ad (R.A.) was also known as the first Companion to have shot an arrow in the defense of Islam, he said, **"I am the first of Arabs who shot with an arrow in the way of Allah."** (Agreed)

Sa'ad bin Waqas (R.A.) participated in all the battles fought during the time of the Prophet (p.b.u.h.). Sa'ad was chosen as one of the best archers in the battle of Uhad. He was also one of those who fought bravely to defend the Prophet (p.b.u.h.) after some Muslims had deserted their positions. The Prophet (p.b.u.h.) handed Sa'ad arrows to shoot as he himself was wounded and prayed for him, **"O Lord! Direct his shooting and respond to his prayer"**. (Sahih Bukhari)

Once the Prophet (p.b.u.h) spent a sleepless night in the suburb of Madinah and Sa'ad guarded him,

A'ishah reported, **"The Prophet was vigilant one night and when he reached Madinah, he said, 'Would that a pious man from my companions guards me tonight!' Suddenly we heard the clatter of arms. He said, 'Who is that?' He (The new comer) replied, 'I am Sa'ad bin Abu Waqas and have come to guard you.' (So, the Prophet slept that night)".** (Sahih Bukhari)

Sa'ad (R.A.) was a wealthy man, who was well known for his generosity. During the Farewell Pilgrimage, he fell ill, the Prophet (p.b.u.h.) visited him and Sa'ad expressed his desire to give two third of his wealth in charity; however the Prophet (p.b.u.h.) prohibited him and allowed him only to give one third in charity saying it was better to leave his heirs well off than leave them dependent on others.

He took the pledge of Ridwan at Hudaibiyah at the hand of the Prophet and later participated in the Conquest of Makkah.

He was also the conqueror of Ctesiphon. He was the commander of the Muslim army in the battle of Qadisiyyah against the Sassanid. Later Umar appointed him the governor of Nejd and Kufa.

'Umar (R.A.) appointed a panel of six Companions before his death for selection of the next caliph. Sa'ad (R.A.) was one of them. He was also governor of Kufa during the reign of the Caliph 'Uthman. After the assassination of 'Uthman (R.A.) he was requested to become the caliph but he declined.

He lived until he was almost eighty years old. He died in the year 55 AH.

7. Abu 'Ubaydah Ibn Jarrah (R.A.)

Abu 'Ubaydah Ibn Jarrah (R.A.) was one of the distinguished Companions of the Prophet. His full name was Amir ibn Abdullah ibn al-Jarrah. He was known as Abu Ubaydah. Abu 'Ubaydah was one

of the early converts; he accepted Islam one day after Abu Bakr, who influenced his conversion. He was an honest and a trustworthy man, the Prophet called him the Amin or Custodian of Muslim Ummah. Allah's Apostle said, ***"Every nation has an extremely trustworthy man, and the trustworthy man of this (i.e. Muslim) nation is Abu 'Ubaydah bin Al-Jarrah."*** (Sahih Bukhari)

Abu 'Ubaydah (R.A.) too faced persecution at the hands of the Quraish. He migrated to Abyssinia to escape the persecution. Later he migrated to Madinah.

Abu Ubaydah (R.A.) participated in all the battles fought during the time of the Prophet (p.b.u.h.). In the battle of Badr, he went through a painful experience, when he came face to face with his father in the battle. He tried to avoid him, but finally had to kill him for the sake of his faith. He was deeply distressed, Allah says concerning that event, ***"You will not find a people believing in God and the Last Day making friends with those who oppose God and His Messenger even if these were their fathers, their sons, their brothers or their clan. God has placed faith in their hearts and strengthened them with a spirit from Him"***. (Al-Mujadalah 58: 22)

Hudaifah reported, ***"The people of Najran came to the Prophet and said, "Send an honest man to us." The Prophet said, "I will send to you an honest man who is really trustworthy. Every one of the (Muslim) people hoped to be that one. The Prophet then sent Abu Ubaydah bin Al-Jarrah."*** (Sahih Bukhari)

In the battle of Uhud Abu Ubaydah (R.A.) encircled the Prophet (p.b.u.h.) along with other companions to protect him from the enemy; the Prophet (p.b.u.h.) was struck on the cheek, Abu Ubaydah (R.A.) extracted the metal link from his helmet straps out of the wounds with his own teeth, as a result his own teeth broke.

At the time of the Conquest of Makkah, he was the commander of one of the four squadrons that entered Makkah. He took part in the Expedition that the Prophet (p.b.u.h.) sent to Syria before his death.

He was a very honest and trustworthy person; Allah's Apostle sent a force of three hundred men under the command of Abu Ubaydah to watch the caravan of the Quraish. They stayed at the seashore for two weeks during which they ran short of food. So Abu 'Ubaydah ordered that all the food with the troops be collected, and they were given one date a day to survive.

The Prophet (p.b.u.h.) sent Abu 'Ubaydah to bring Jizyah from the people of Bahrain.

After the death of the Prophet (p.b.u.h.), the Companions gathered to choose a successor at the place of Banu Thaqifah. Umar asked Abu Ubaydah to stretch his hand so that he might take oath of allegiance at his hand as the Prophet (p.b.u.h.) had declared him Custodian of Ummah, but Abu Ubaydah refused saying that he would not come forward in the presence of a man whom the Prophet (p.b.u.h.) commanded to lead the Muslims in prayer. He then swore the oath of allegiance to Abu Bakr (R.A.).

Abu Ubaydah led the Muslim Army in the campaigns against Syria and Persia both during the reign of Abu Bakr and 'Umar (R.A.) Umar wanted to nominate him as his successor but Abu Ubaydah died during his lifetime soon after the Muslims conquered Damascus, and was buried there.

8. Talha Ibn 'Ubaydullah (R.A.)

Talha (R.A.) was one of the early converts of Islam. He was a cousin of Abu Bakr (RA) and belonged to the tribe of Banu Taym, he accepted Islam at the invitation of Abu Bakr, he was only 18 years old at the time. His surname was Abu Muhammad. He too went through persecution and torture that the early converts faced.

He participated in all the battles fought during the time of the Prophet (p.b.u.h.) except the Battle of Badr as the Prophet (p.b.u.h.) had sent him and Sa'eed bin Zayed (R.A.) to spy on the movement of the Quraish army, by the time they returned, the Muslims had won the battle. However, both of them received their share of the Battle.

During the Battle of Uhad, Talha (R.A.) protected the Prophet (p.b.u.h.) and shielded him from the enemy. Talha (R.A.) was a very good archer. He received seventy (70) wounds on his body on that day, he lost two of his fingers in a sword attack; one of his arms was disabled by a spear which perched through his palm, received a deep cut in one of his legs, was hit in the head by two spears, but continued to defend the Messenger of Allah (p.b.u.h.). During that Battle, the Prophet (p.b.u.h.) gave him the title of the **Living Martyr** (a person who has achieved Martyrdom in his life), the Prophet (p.b.u.h.) said, **"Who so is pleased to see a martyr walking on the surface of the earth let him look at Talha bin 'Ubaydullah."** (Tirmidhi)

Anas reported, **"On the day of the battle of Uhad, the people ran away, leaving the Prophet, but Abu Talha was shielding the Prophet with his shield in front of him, when the Prophet started looking at the enemy by raising his head, Talha said, 'O Allah's Prophet! Let my parents be sacrificed for your sake! Please do not raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours.'"** (Sahih Bukhari)

He brought the family of Abu Bakr to Madinah after migration.

He was a successful merchant and had a lot of wealth, which he spent in the way of Allah. He donated generously during the Expedition of Tabuk for which he was given the name of Fayyaz (the generous), the Prophet (p.b.u.h.) called him **"Talha, the Good,"** and **"Talha, the Generous"**.

Umar (R.A.) on his deathbed, appointed six Companions as members of a panel which was to choose one out of themselves as the future caliph. Talha's name was included in the panel, however, he was out of Madinah at the time and was not considered for the post.

Talha (R.A.) swore allegiance to the Caliph 'Ali (R.A.) after the murder of 'Uthman (R.A.), however he turned against 'Ali (R.A.) for not taking immediate actions against the murderers of Uthman (R.A.) and decided to fight 'Ali (R.A.). He joined A'ishah (R.A.) in the Battle of Camel. Later, negotiations took place between 'Ali, Talha and Zubair (R.A.) and they decided to withdraw from the war. However, the mischief makers killed both of them.

9. Zubair Ibn 'Awwam (R.A.)

Zubair bin 'Awwam (R.A.) was a cousin of the Prophet (p.b.u.h.) and a nephew of Khadijah. His father's name was 'Awwam while his mother was Safiyah daughter of Abdul Muttalib, the Prophet's aunt. He was one of the early converts and was only fifteen years old when he accepted Islam. He migrated to Abyssinia and later to Madinah. He participated in both the Battle of Badr and Uhad. He spied for the Muslims in the Battle of Trench and brought the news of Banu Qurayzah to the Prophet (p.b.u.h.). The Prophet (p.b.u.h.) said, **"Who will come with the news of the people, Zubair said. 'I'"** The Prophet (p.b.u.h.) said, **"There was a helper for every prophet and my helper is Zubair."** (Agreed)

'Urwa (the son of Zubair) narrated, **"Zubair had three scars Caused by the sword, one of which was over his shoulder, and I used to insert my fingers in it. He received two of those wounds on the day of Badr and one on the day of Al-Yarmuk. When 'Abdullah bin Zubair was killed, 'Abdul-Malik bin Marwan said to me, 'O 'Urwa, do you recognize the sword of Zubair?' I said, 'Yes.' He said, 'What marks does it have?' I replied, 'It has a dent in its sharp edge which was caused- 97 -in it on the day of Badr.'"** 'Abdul- Malik said, **"You are right! (i.e. their swords) have dents because of clashing with the regiments of the enemies."** (Sahih Bukhari)

He was one of those six Companions who were chosen by 'Umar (R.A.) to be appointed a caliph after his death. He supported all the four Caliphs; however, he turned against Ali (RA) when he did not take action against the assassins of Uthman (R.A.) and participated in the Battle of Camel against him, but he left the battlefield after an agreement reached between the two parties. However, the mischief-makers killed him. The Prophet (p.b.u.h.) said, ***"Talha and Zubair are my neighbours in Paradise."*** (Tirmidhi)

10. Sa'eed Ibn Zayd (R.A.)

Sa'eed bin Zayd (R.A.) was one of the early converts of Islam. His father Zayd was a monotheist and followed the religion of the Prophet Ibrahim. Sa'eed was Umar's (R.A.) cousin and was married to his sister Fatimah. Umar (R.A.) accepted Islam when he heard them reciting Surah Taha.

He was a devoted Companion of the Prophet (p.b.u.h.) and a great warrior. He took part in all the major campaigns and battles fought during the lifetime of the Prophet (p.b.u.h.) except Badr as he and Talha were out of Madinah to spy on the Quraish army. When they returned to Madinah, the Prophet (p.b.u.h.) had already set out for Badr; however, they were given a share in the booty.

He was present during the treaty of Hudaibiyah and participated in the Conquest of Makkah.

Sa'eed (R.A.) played an important role in the Muslim community after the death of the Prophet (p.b.u.h.).

He was known for his courage and bravery. He participated in many campaigns, he was the commander of the infantry of the Muslim Army during the reign of 'Umar (R.A.) when they fought against the Romans. He also took part in the conquest of Damascus, and was made the governor of Damascus, but he resigned from the post for his love for jihad. Later, he fought as an ordinary soldier in all the battles that were waged for the cause of Islam. He died in the year 51 A.H and was buried in Madinah.

Other Prominent Companions and Historical Figures

Hamzah Ibn Abdul-Muttalib (R.A)

Hamzah Ibn Abdul Muttalib was an uncle of the Prophet (p.b.u.h.), he was born in Makkah. He was two years older to the Prophet (p.b.u.h.), he was also the Prophet's foster brother, as Thaubiyah, a slave girl of Abu Lahab suckled him and she also suckled the Prophet (p.b.u.h.) for a few days after his birth, the Prophet (p.b.u.h.) said, ***"Hamzah is my brother by reason of fosterage."*** (Sahih Muslim)

Hamzah (R.A) was a brave man, people feared him. He was also a great wrestler, and fond of hunting.

Once while the Prophet (p.b.u.h.) was sitting on the hill of Safa, Abu Jahl passed by and abused the Prophet (p.b.u.h.) who did not say anything in reply, shortly after that, Hamzah came and was told about the incident, Hamzah immediately went in search of Abu Jahl and he struck him with his bow and said: "You have been abusing Mohammed (p.b.u.h.), I too follow his religion and accept what he preaches." After that, Hamzah (R.A) went to the house of Al-Arqam (R.A) and accepted Islam at the hand of the Prophet (R.A). Hamzah's conversion to Islam strengthened the cause of the Muslims.

After migration to Madinah, the Prophet (p.b.u.h.) appointed Hamzah (R.A) the leader of the first army and gave him the flag of the Muslim army to attack a trading group led by Abu Jahl on their way to Makkah. However, Abu Jahl escaped Hamzah (R.A) and fighting did not take place.

The Prophet gave him the flag of the Muslim army during three battles that the Muslim fought with

the Quraish; they were the battle of Bouat, Al-Abwa'a and Bany Gainga'a.

Hamzah (R.A) was one of the three Muslims who fought solo with the leaders of the Quraish and killed Utbah in the Battle of Badr. Hamzah (R.A) also killed Tuaima bin 'Adi in that Battle, Tuaima's nephew asked his slave Wahshi to kill Hamzah (R.A) to avenge for the blood of his uncle and promised to set him free in return. Hind Utbah's daughter also wanted to avenge for the blood of her father. She too contacted Wahshi for this purpose. She mutilated Hamzah's body, cut off

his nose and ears and chewed his liver. The following Verse was revealed about Hamzah and his companions, **"These two opponents (believers & disbelievers) dispute with each other about their Lord," (22.19) was revealed concerning six men from Quraish, namely, 'Ali, Hamzah, 'Ubaydah; Shaiba bin Rabi'a, 'Utbah bin Rabi'a and Al-Walid bin 'Utbah."**(Bukhari)

The Prophet (p.b.u.h) was greatly grieved by the martyrdom of Hamzah (R.A) and he offered funeral prayers for him. **Anas bin Malik reported that the Prophet (peace be upon him) passed by Hamzah who was disfigured (after being killed). He did not offer prayer over any martyr except him."** (Abu Daud) Wahashi later accepted Islam, however the Prophet (p.b.u.h) asked him to hide his face from him as it reminded him of his uncle.

Zayd Ibn Haritha

Zayd ibn Haritha (RA) belonged to an influential family; he was kidnapped when he was young and sold as a slave. A nephew of Khadijah bought him in Syria and he gave him to Khadijah (R.A), who gave Zayd to the Prophet (p.b.u.h.). When the Prophet (p.b.u.h.) invited people to Islam, Zayd was amongst the first four people to accept Islam.

When Zayd's family came to know about his whereabouts, his father and uncle came to the Prophet (p.b.u.h.) and offered to buy Zayd (RA). The Prophet (p.b.u.h.) gave Zayd the choice to go with his father or stay with him; however Zayd (RA) refused to go back to his family and preferred to stay with the Prophet (p.b.u.h.) as his slave. The Prophet (p.b.u.h.) adopted him as his son thereafter; he came to be known as Zayd ibn Mohammad. He (RA) came to be called by the name of his father after a revelation came which commanded that adopted sons must be called after their fathers.

Zayd (RA) was married to Umm Aiman, the slave girl of the Prophet (p.b.u.h.) whom he had set free. They had a son named Usamah ibn Zayd (RA). Usamah (RA) too was very dear to the Prophet (p.b.u.h.). Usamah ibn Zayd said, that the Prophet (p.b.u.h.) used to take him and Hassan in his lap and say, **"O Allah! Love them, as I love them."** (Sahih Bukhari)

The Prophet (p.b.u.h.) married his cousin Zaynab (RA), the daughter of Jahsh to Zayd bin Haritha (RA). However the marriage was not successful and Zayd (RA) divorced Zaynab (RA) after one year. Allah ordered the Prophet (p.b.u.h.) to marry Zaynab (RA) in order to abolish the old custom that a man could not marry the wife of his adopted son. Allah says, **"Then when Zayd had dissolved (his marriage) with her with the necessary (formality) We joined her in marriage to you".** (Al-Ahzab33:37)

Zayd (RA) migrated to Madinah, later the Prophet (p.b.u.h.)

J'afar bin Amr reported, **Wahshi replied when he was asked about the incident, "Yes, Hamzah killed Tuaima bin 'Adi bin Al-Khaiyar at Badr (battle) so my master, Jubair bin Mut'im said to me, 'If you kill Hamzah in revenge for my uncle, then you will be set free.' When the people set out (for the battle of Uhud) ..., I threw my spear at him... causing him to die."**(Sahih Bukhari)

Abdullah bin Umar reported **"We used to call Zayd bin Haritha, a the freed slave of Allah's Apostle Zayd bin Muhammad till the Qur'anic Verse was revealed, "Call them (adopted sons) by (the names of) their fathers. That is more than just in the Sight of Allah." (33.5)** (Bukhari)

sent him to Makkah to bring his wife and daughters' umm-Kulthoom and Fatimah (RA) to Madinah. He accompanied the Prophet (p.b.u.h.) in the battle of Badr, Uhah and Trench. He was also present when the Treaty of Hudaibiyah was concluded.

He was martyred in 8th A.H in the battle of Mautah. The Prophet (p.b.u.h.) sent an army of three thousand men under the command of Zayd bin Haritha (RA). The Prophet informed the people about the death of Zayd bin Haritha and his companions before the news of their death reached them, he said with tears in his eyes, **"Zayd took the flag and was martyred."** (Sahih Bukhari)

Naif reported, **"Allah's Apostle appointed Zayd bin Haritha as the commander of the army during the Ghazwa of Ma'utah and said, 'If Zayd is martyred, J'affar should take over his position, and if J'affar is martyred, 'Abdullah bin Rawaha should take over his position.'"** (Sahih Bukhari)

The Prophet (p.b.u.h.) sent an army to Syria under the command of Usamah son of Zayd. When some people criticized his leadership, the Prophet said (p.b.u.h.) **"If you are criticizing Usamah's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usamah) is one of the dearest to me after him (i.e. Zayd)."** (Sahih Bukhari)

Bilal Ibn Rabah

Bilal Ibn Rabah (RA) was a slave from Abyssinia. He was one of the seven early converts. He suffered a lot for accepting Islam, his master Umayyah bin Khalaf used to torture him; he would make Bilal (RA) lie down on burning sand and would place a heavy stone on his chest. He told Bilal to denounce Islam or he would be left there to die. Bilal in reply would say, **"Ahad, Ahad!"**

Once Abu Bakr (RA) was passing by while he was being tortured, Abu Bakr (RA) bought him and set him free. Umar (RA) used to say, **"Abu Bakr is our leader and he set our leader free meaning Bilal."** (Bukhari).

After migration to Madinah, the Prophet (p.b.u.h.) chose Bilal (RA) to deliver Adhan to call the Muslims for prayers, as he had a high pitched and resonant voice. Bilal (RA) came to be known as the Mudhin of the Prophet. The Prophet (p.b.u.h.) used to say to him, **"Get up, Bilal, and give us comfort by the prayer."** (Sunnan Abu Daud)

Bilal (RA) accompanied the Prophet (p.b.u.h.) in his journeys; Bilal (RA) would wake him up, and tell him of the time of the prayer. He would fix 'Anza (a small spear) in the ground before the prayer. He would saddle his horse.

Bilal participated in all the Battles fought during the life of the Prophet (p.b.u.h.) He killed his master Umayyah Ibn Khalaf in the Battle of Badr. After the Conquest of Makkah, he delivered Adhan on the roof of Ka'bah. The Prophet (p.b.u.h.) gave Bilal (RA) the lands of al-Qabaliyyah for cultivation.

Bilal gave Adhan for the first time after the death of the Prophet (p.b.u.h.) when the Caliph Umar visited Jerusalem and he requested him to give adhan. Hearing Bilal (RA) call Adhan, made the companions very emotional as it reminded them the time of the Prophet (p.b.u.h.).

Bilal was a very pious person. He settled in Syria and married there. Once he dreamt that the Prophet (p.b.u.h.) was calling him, he wept bitterly and left for Madinah. Hassan bin Ali, the Prophet's grandson comforted him and asked him to give Adhan. On hearing Bilal giving Adhan everyone was greatly moved and tears rolled out of their eyes. He died at the age of 60 and was buried in Damascus.

Abu Sufyan ibn Harb

Abu Sufyan was born in 560 AD. He was the chief of the clan of the Banu Abd-Shams; he was a

very powerful and respected man of Quraish. He was one of the Prophet (p.b.u.h)'s bitterest enemies. Abu Sufyan was married to Hind bint Utbah, their son Mu'awiyah, was the founder of the Umayyad dynasty. Abu Sufyan's daughter Ramlah (R.A) was married to the Prophet (p.b.u.h).

In 624 AD, Abu Sufyan was coming back from Syria with his caravan; he was afraid that the Muslims might intercept his caravan and asked the Quraish to help him. As a result, the Battle of Badr took place. Abu Sufyan however managed to bring his caravan safely to Makkah.

About 14 chiefs of the Quraish were killed in the Battle of Badr and Abu Sufyan became the chief of the Quraish.

Abu Sufyan led the Quraish in the Battle of Uhad in 625 A.D and the Battle of Trench in 627 A.D against the Muslims.

In 628 AD Muslims went to perform Umrah, however, the Quraish were determined not to let the Muslim enter in Makkah and the treaty of Hudaibiyah was signed.

After the Treaty, peaceful conditions prevailed, and the Prophet (p.b.u.h) sent letters to different kings and emperors inviting to Islam. When the Prophet (p.b.u.h) sent a letter to Heraclius inviting him to Islam, Abu Sufyan at the time was in Jerusalem for business purposes. Heraclius called Abu Sufyan and his companions in the court and asked them about the Prophet's character and his family and the type of the people who followed him etc. Abu Sufyan attested to the fact that the Prophet (p.b.u.h) was truthful and never broke promise. Abu Sufyan wanted to lie but he was forced to admit the truth, he said, ***"By Allah! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet."*** (Sahih Bukhari)

Two years later, the Quraish broke the Treaty, however they soon realized their mistake and Abu Sufyan came to Madinah to have the Treaty restored, but he was unsuccessful.

In 8th year of Hijrah, at the time of the Conquest of Makkah Abu Sufyan came to spy and was taken as a prisoner, but was saved by the intercession of Abbas (R.A). The Prophet (p.b.u.h) invited him to Islam; at that time Abu Sufyan accepted that the Makkan gods had proved powerless and accepted Islam. Before entering Makkah the Prophet (p.b.u.h.) honoured Abu Sufyan by announcing that whoso entered the house of Abu Sufyan would be safe.

Abu Sufyan fought by the side of the Prophet (p.b.u.h.) in the battle of Hunain. He lost an eye during the siege of Ta'if. Abu Sufyan also fought in the Battle of Yarmuk and died at the age of ninety in 650 A.D. in Madinah.

Abu Talib

Abu Talib was an uncle of Muhammad (p.b.u.h) and father of Ali bin Abu Talib. He was chosen as the chief of the Quraish after the death of his father Abdul Muttalib. Abu Talib was an influential man.

After the death of his grandfather, Muhammad (p.b.u.h) was entrusted to the care of Abu Talib at the age of eight. Abu Talib treated him like his own son and showered him with love and affection; he let him sleep in his bed, eat by his side, and go with him wherever he went. When he was a boy, Muhammad (p.b.u.h) looked after his sheep.

Abu Talib was a lifelong protector and helper of his nephew. At the age of twelve, Muhammad (p.b.u.h) accompanied Abu Talib on a trade journey to Syria, where he met Bahira, a Christian

Abu Hurairah reported, ***Once the Prophet asked Bilal, "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me."***(Bukhari)

saint who saw the signs of prophethood in him. He told Abu Talib to protect Muhammad (p.b.u.h) from the Jews, Abu Talib immediately sold his merchandise and came back. When Khadijah proposed marriage, Muhammad (p.b.u.h) consulted Abu Talib regarding the proposal and he gave the sermon of the nikah.

Abu Talib was a poor man and he had a large family; the Prophet (p.b.u.h) took the responsibility of bringing up Ali (RA) to ease his burden.

When the Prophet (p.b.u.h) started preaching Islam, the Quraish turned against him and asked Abu Talib to withdraw his protection or restrain the Prophet (p.b.u.h) from preaching. When Abu Talib told him about it, he refused and said, ***"O uncle! Even if they place the sun on my right hand and the moon on my left to force me to renounce my mission, I would not stop until God fulfills my mission or destroys me in the process."*** Hearing this Abu Talib said to him, "Go and preach what you please, for by God I will not forsake you."

In the seventh year of the prophethood, when the Quraish boycotted Banu Hashim, Muslims retired to a gorge outside Makkah which was a property of Abu Talib. Abu Talib suffered a lot with others during that period.

Abu Talib died in the tenth year of the prophethood; the year came to be known as the Year of Sorrow, the Prophet (p.b.u.h) grieved because Abu Talib had died a polytheist. With his death the Prophet (p.b.u.h) lost a father figure and a lifelong protector, besides he also lost the support of his own clan.

Summary

The Companions of the Prophet (p.b.u.h) were all those persons who had association with the Prophet (p.b.u.h) or saw him even once.

The Emigrants were the people who migrated from Makkah to Madinah.

the **Helpers** were the people of Madinah. The Prophet (p.b.u.h) established brotherhood between these two groups when he migrated to Madinah.

The Ten Blessed companions were given the tidings of Paradise in their lifetime. They were:- Abu Bakr 'Umar, 'Uthman, Ali, 'Abdur Rahman, Sa'ad , Abu 'Ubaydah, Talha, Zubair and Sa'eed

Children of the Prophet (p.b.u.h)

The Prophet Muhammad (p.b.u.h) had two sons and four daughters from Khadijah, his first wife. The first son was Qasim after whom the Prophet (p.b.u.h) was called Abu Qasim. He died at the age of four. The second was Tahir also known as Abdullah, he too died in infancy. The daughters were Zaynab, Ruqayyah, Kulthoom, and Fatimah (R.A).

Zaynab (R.A.)

She was married to Abu 'Aas, the son of Khadijah's (R.A) sister. In the Battle of Badr, Abul 'Al Aas fought on the side of the infidels and was brought as a captive before the Prophet (p.b.u.h). For his release and ransom, Zaynab sent a necklace, which had been given to her by her mother. When the Prophet (p.b.u.h) saw the necklace, he recognized it and his eyes were filled with tears. He returned the necklace and freed Abu Al 'Aas on condition that he sent Zaynab (RA) to Madinah. Later Abu Al 'Aas came to Madinah and accepted Islam.

Zaynab died in eighth A.H. as a result of sword wound inflicted by Hammad bin Aswad at the time she migrated to Madinah.

Ruqayyah and Umm-Kulthoom (R.A.)

Both Ruqayyah and Umm-Kulthoom (R.A.) were married to the sons of Abu Lahab before the prophethood; however Abu Lahab became a bitter enemy of the Prophet (p.b.u.h) after his prophethood and both the brothers divorced the two daughters of the Prophet (p.b.u.h). Ruqayyah was then married to Uthman (R.A.) and both migrated to Abyssinia to escape persecution; however they came back when they heard the rumour that the Quraish had accepted Islam. Later they migrated to Madinah, Ruqayyah died in the 2nd A.H just at the time when the Muslims were returning from the Battle of Badr. The Prophet (p.b.u.h) performed her funeral prayer.

The Prophet (p.b.u.h) gave the hand of his second daughter Umm Kulthoom to Uthman (R.A.) hence he was given the title of Zul-Noorain (possessor of two lights).

Fatimah (R.A.)

Fatimah (R.A) was the youngest and the most beloved daughter of the Prophet (p.b.u.h). She was known by the title of Az-Zehra "the shining one". She was born 5 years before the prophethood. She saw the persecution and suffering of her father. Amr bin Maimuin reported, ***"Once the Prophet was in the state of prostration, 'Uqba bin Abi Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet. The Prophet did not raise his head from prostration till his daughter Fatimah came and removed those intestines from his back."*** (Sahih Bukhari) On another occasion, Fatimah (R.A) was with the

Prophet (p.b.u.h) when he made Tawaf around the Ka'bah. The Quraish tried to strangle him with his sheet; however Fatimah (R.A) shouted for help; Abu Bakr (R.A) rushed to the scene and managed to free the Prophet (p.b.u.h).

The Prophet (p.b.u.h) was wounded in the battle of Uhud, Fatimah (R.A) washed and dressed his wounds .

At the time of the Battle of the Ditch, she along with other women prepared food during the long siege.

Fatimah (R.A) was married to 'Ali (R.A.) the Prophet's cousin. The dowry was fixed at 480 dirham. They had two sons and three daughters. The sons were Hassan and Husain. The Sh'iah imams are descendants of Ali and Fatimah (R.A).

The Prophet (p.b.u.h) loved Fatimah a lot; ***"Jami bin Omair reported that he went to his aunt A'ishah and asked her who among the people was dearest to the Apostle of Allah. She said, "Fatimah" and when questioned about the men, she said, "Her husband."*** (Tirmidhi)

Fatimah (R.A) had a strong resemblance to the Prophet (p.b.u.h) in speech, conversation and manner of sitting. Whenever he went on a journey he came to her first and whenever he returned, he returned to her first. Whenever she visited him , the Prophet (p.b.u.h) would stand up and kiss her; take her by the hand and make her sit in the place where he was sitting. She would do the same when the Prophet came to her; she would stand up and welcome him with joy and kiss him.

Once Fatimah (R.A.) complained to the Prophet (p.b.u.h) that Ali (R.A.) was planning to marry another woman, on hearing this the Prophet (p.b.u.h) said, ***"Fatimah is a piece of my flesh, who so causes her anger, causes my anger."*** (Agreed) Ali (R.A.) did not marry another woman during her lifetime.

Fatimah (R.A.) accompanied the Prophet (p.b.u.h) when he went for Umrah in the 6A.H, after the Treaty of Hudaibiyah. She also accompanied him at the time of the Conquest of Makkah. Fatimah (R.A.) did all her house hold chores, she often had blisters on her hands because of using millstone, once she complained about them to the Prophet(p.b.u.h) and asked him to give her a servant, he refused and said to her, ***"May I inform you of something better than that? When you go to bed, recite 'Subhan Allah' thirty three-times, 'Alhamdulillah' thirty-three times, and 'Allah-u- Akbar' thirty-four times."*** (Sahih Bukhari)

Sahl reported, ***"When the helmet of the Prophet was smashed on his head and blood covered his face and one of his front teeth got broken, 'Ali brought the water in his shield and Fatimah his daughter washed him. But when she saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes on the wound of the Prophet and so the blood stopped oozing out."*** (Sahih Bukhari)

A'ishah reported, ***"Once Fatimah came walking and her gait resembled the gait of the Prophet. The Prophet said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet had told her. She said, "I would never disclose the secret of Allah's Apostle." When the Prophet died, I asked her about it. She replied: "The Prophet said, 'Every year Gabriel used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I started weeping. Then he said. 'Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the lady believers? So I laughed for that."*** (Sahih Bukhari)

Before his death when the Prophet (p.b.u.h) told Fatimah about his impending death she cried, however she was very happy when he told her that she would be the mistress of Paradise.

Fatimah (R.A) asked Abu Bakr for her inheritance; however Abu Bakr refused, saying that he heard the Prophet (p.b.u.h) saying that a prophet's property is not inherited, A'ishah reported, ***"Fatimah and Al'Abbas came to Abu Bakr, claiming their inheritance of the Prophet's land of Fadak and his share from Khayber. Abu Bakr said, "I heard the Prophet saying, 'Our property is not inherited, and whatever we leave is to be given in charity. But the family of Muhammad can take their sustenance from this property.' By Allah, I would love to do good to the kith and kin of Allah's Apostle rather than to my own kith and kin."*** (Bukhari)

She died six months after the death of the Prophet (p.b.u.h), she was just twenty nine years old.

Ibrahim (R.A.)

Ibrahim was the son of the Prophet (p.b.u.h) from his wife Mariyah Qibtiya (RA). Ibrahim died in infancy. The Prophet was very sad on his death, tears rolled out of his eyes. Anas reported, ***"... we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle (p.b.u.h) started shedding tears. 'Abdur Rahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation."*** (Sahih Muslim)

Summary

The Prophet Muhammad (p.b.u.h) had three sons and four daughters. The sons died in infancy. The daughters were Zaynab, Ruqayyah, Kulthoom, and Fatimah (R.A). All the daughters died during his life time except Fatimah (R.A).

Scribes of the Divine Revelation

The Qur'an was revealed to the Prophet (p.b.u.h.) through the Angel Gabriel in a span of twenty three years. The revelation started in the month of Ramadan when the Prophet (p.b.u.h.) was 40 years of age. The Prophet (p.b.u.h.) was an illiterate, hence as soon as any revelation came; he would instruct his Companions to write it down, the Qur'an refers to it, ***"And they say, 'Tales of the ancients which he has caused to be written: and they are dictated before him morning and evening.'"*** (Al-Furqan25:5)

The Prophet (p.b.u.h.) used to recite the revelation to his followers who used to memorize them. The revelation was also written down by his scribes, it was written on the branches of palm tree, tablets of stone, bones of camel and goat and on pieces of leather.

History shows that the Qur'an was written as early as sixth year of prophethood, when Umar learnt that his sister and her husband had converted to Islam, he went to their house and found them reading the Qur'an and his sister hid the part of Qur'an she was reading.

The number of the scribes who wrote the Qur'an was about forty. The scribes of the divine revelation were the people who were instructed by the Prophet (p.b.u.h.) to write down the Qur'an. Allah called them honourable, pious and just. Allah says, ***"(It is) in Books held (greatly) in honour. Exalted (in dignity) kept pure and holy (Written) by the hands of scribes Honourable and Pious and Just."*** (Abasa 18: 13-16)

The most important scribes of the Prophet (p.b.u.h.) were the first four Caliphs i.e. Abu Bakr, 'Umar, 'Uthman, and 'Ali (R.A.), Zayed ibn Thabit, Abdullah ibn Mas'ud, Ubay bin Ka'b, Mu'adh bin Jabal Mu'awiyah bin Abu Sufyan, Abu Zayd, Khalid bin Sa'eed and some others. Qatadah narrated, ***"I asked Anas bin Malik: 'Who collected the Qur'an at the time of the Prophet?' He replied, 'Four, all of whom were from the Ansar: Ubay bin Ka'b, Mu'adh bin Jabal, Zayd bin Thabit and Abu Zayd.'"*** (Sahih Bukhari)

The Prophet (p.b.u.h.) used to instruct his scribes about the shape of the letters and cut of the pen point. The Qur'an exists in its present form because of the diligence and devotion of these scribes.

Zayd Ibn Thabit

Zayd ibn Thabit was from the Ansar, he accepted Islam at the age of thirteen after the Prophet (p.b.u.h.) migrated to Madinah.

He was not allowed to participate in the battles of Badr and Uhud as he was too young; however he participated in the battle of the Trench.

Zayd is remembered because of his knowledge and his great contributions as a scribe of the Divine Revelation. Zayd concentrated in acquiring knowledge and memorization of the Qur'an. Once the Prophet (p.b.u.h.) listened to what he had memorized, and was pleased with his recitation. He instructed Zayd to learn Hebrew and Syriac. When he became proficient in those

languages, he appointed Zayed as his interpreter and he gave him the task of writing treaties when he dealt with the non Arabic speaking people.

Later, the Prophet (p.b.u.h.) entrusted Zayd with the responsibility of writing the Divine Revelation. Whenever he received a revelation he would call his scribes to write it down. Zayd narrated, **"Some people visited Zayd ibn Thabit and asked him to tell them some stories about Allah's Messenger (peace be upon him). He replied: 'I was his neighbour, and when the inspiration descended on him he sent for me, and I went to him and wrote it down for him.'"** (Tirmidhi)

Zayed also collected portions of the Qur'an that were written down by others and arranged these under the supervision of the Prophet (p.b.u.h.), Zayed said, **"We used to compile the Qur'an from small manuscripts in the presence of the Prophet (p.b.u.h.)"** Zayd learned the Qur'an directly from the Prophet (p.b.u.h.), and knew the circumstances under which they were revealed.

After the death of the Prophet (p.b.u.h.), Zayd took part in battles against the false prophets. Many companions who had memorized the Qur'an died in wars of apostasy and the Battle of Yamamah. Abu Bakr (R.A.) entrusted Zayd ibn Thabit with the duty of compiling the Qur'an in one manuscript. However in the beginning, he hesitated as the Prophet (p.b.u.h.) had not done it but later was convinced of the wisdom of writing the Quran. Zayd was aware of the great responsibility, he said, **"By Allah! If he (Abu Bakr) had ordered me to shift one of the mountains from its place, it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an."** (Sahih Bukhari)

Zayd took his responsibility seriously and started locating the Quran from different sources, he said, **"I started locating the Qur'anic material and collecting it from parchments, scapula, leafstalks of date palms and from the memories of men (who knew it by heart)."** (Sahih Bukhari) This manuscript of the Qur'an remained with Abu Bakr (R.A.). After his death, it passed to 'Umar (R.A.) and after his death it passed to his daughter Hafsa.

During the time of 'Uthman, Hudaifah ibn al-Yemen, a companion of the Prophet (p.b.u.h.) participated in different battles in Armenia and Azerbaijan noticed the difference in recitation of the Qur'an amongst the new converts. He came to Uthman and urged him to save the Muslim Ummah before they differed about the Qur'an. 'Uthman (R.A.) again entrusted Zayd ibn Thabit and three other companions to make several copies of the Qur'an from the existing manuscript that was with Hafsa and sent those copies to different provinces.

'Abdullah Ibn Mas'ud (R.A.)

Abdullah ibn Mas'ud looked after the sheep of Uqbah ibn Muayt who was a chief of the Quraish. People called him "Ibn Umm Abd" the son of the mother of a slave. His real name was 'Abdullah and his father's name was Mas'ud. He was a very honest person. Once, the Prophet (p.b.u.h.) and Abu Bakr (R.A.) were on a journey and chanced to meet him. They were very thirsty and asked him for some milk but he refused saying that these were not his flocks.

Al-Bara narrated, *there was revealed 'Not equal are those believers who sit and those who strive and fight in the cause of Allah' (al-Nisa 4:95). The Prophet said, 'Call Zayd for me and let him bring the board, the ink pot and the scapula bone.' Then he said: 'Write: Not equal are those believers. (Sahih Bukhari)*

Zayed bin Thabit narrated, *The Apostle of Allah (peace be upon him) ordered me (to learn the writing of the Jews), so I learnt for him the writing of the Jews. He said: I swear by Allah, I do not trust Jews in respect of writing for me. So I learnt it, and only a fortnight passed that I mastered it. I would write for him when he wrote (to them), and read to him when something was written to him."* (Tirmidhi)

Abdullah ibn Mas'ud (R.A.) was very impressed by the Prophet (p.b.u.h.) and converted to Islam; after which he remained in his service. He accompanied the Prophet (p.b.u.h.) on journeys, woke him up when he slept; shielded him when he washed and carried his staff and his miswak (tooth-brush) and attended to his other personal needs.

'Abdullah ibn Mas'ud (R.A.) gained knowledge of the Qur'an and Shari'ah from the Prophet (p.b.u.h.); he learned about seventy surahs from him. The Prophet (p.b.u.h.) appointed him as one of the first teachers of the Qur'an recitation. (p.b.u.h.), The Messenger of Allah, **"Whoever wants to read the Qur'an as fresh as when it was revealed then let him read according to the recitation of Ibn Umm Abd."** (Sahih Bukhari) In another tradition, he reported, the Prophet (peace be upon him) said, **"When I am gone copy those two of my companions, Abu Bakr and Umar, follow the guidance of Ammar, and hold fast to the injunction of Ibn Umm Abd."** (Tirmidhi)

His knowledge was so great that he knew the place, and circumstances of revelation of all the verses and Surahs, he said, **"By Allah other than Whom none has the right to be worshipped! There is no Sura revealed in Allah's Book but I know at what place it was revealed; and there is no Verse revealed in Allah's Book but I know about whom it was revealed."** (Sahih Bukhari)

Abdullah ibn Mas'ud (R.A.) was a leading authority on the Qur'an and hadith and narrated eight hundred traditions.

He was a courageous fighter and devoted worshipper. During the time of 'Umar (R.A.) he was appointed as administrator of the treasury of Kufa.

Ibn Abbas reported, **"The Qur'an was recited before Muhammad every year once, in the month of Ramadan, until the year in which he died. Then it was recited before him twice, in the presence of 'Abd Allah, who witnessed the abrogation and amendments made in it."**

Ubayy ibn Ka'b

Ubayy bin Ka'b was one of the eminent companions of the Prophet (p.b.u.h.) He was one of the Ansar and belonged to the tribe of Khazraj. He was also known as Abul-Mundhir. He was one of the first people of Yathrib to accept Islam. He pledged allegiance to the Prophet at Aqabah before the Hijrah. He participated in the Battle of Badr and some other battles.

Ubayy (RA) was a scribe of the Divine revelations and had a Mushaf of his own. He also wrote letters for the Prophet (p.b.u.h.) When the Prophet (p.b.u.h.) died, he was one of the four people, who had collected the whole Qur'an. He was also one of the twenty five or so people who knew complete Qur'an by heart. He had in depth understanding of the Qur'an, the Prophet (p.b.u.h.) told his companions to learn the Qur'an from him and from three other, Masrik reported, **"Abdullah bin 'Amr mentioned 'Abdullah bin Mas'ud and said, 'I shall ever love that man, for I heard the Prophet saying, 'Take (learn) the Qur'an from four: 'Abdullah bin Mas'ud, Salim, Mu'adh and Ubayy bin Ka'b.' [Sahih Bukhari]"**

His recitation was beautiful, Anas reported, the Prophet (p.b.u.h.) said,... **"the one who knows best how to recite the Qur'an is Ubayy ibn Ka'b."** (Tirmidhi)

Ubay had a special honour with regard to the Qur'an, Anas bin Malik reported, **"Allah's Prophet said to Ubay bin Ka'b, 'Allah has ordered me to recite Qur'an to you.' Ubay said, 'Did Allah mention me by name to you?' The Prophet said, 'Yes.' Ubay said, 'Have I been mentioned by the Lord of the**

Qatada reported, **"I asked Anas bin Malik, 'Who collected the Qur'an at the time of the Prophet?' He replied, 'Four, all of whom were from the Ansar: Ubayy bin Ka'b, Mu'adh bin Jabal, Zayd bin Thabit and Abu Zayd.' (Sahih Bukhari)"**

Worlds?" The Prophet said, "Yes." Then Ubayy burst into tears." [Sahih Bukhari]

After the demise of the Prophet (p.b.u.h), Ubayy (RA) would spend the nights in the mosque in worship of Allah, or teaching the Qur'an or Sunnah.

Ubay (RA) was a man of great knowledge; people would come to him to seek knowledge.

The Prophet (p.b.u.h) appointed him as a collector of sadaqah. The early Muslim held Ubayy in great honour, Umar (RA) called him the "*Sayyid of the Muslims*" and he came to be widely known by this title. He was member of the consultative group (Majlis- ash-Shura) during the caliphate of both Abu Bakr and Umar (RA). Umar particularly consulted Uthman, Ubayy, and Zayd ibn Thabit regarding matters related to legal judgments.

He died in the year 29 AH during the caliphate of Uthman.

Mu'adh ibn Jabal

Mu'adh ibn Jabal (RA) was from the Ansar. He accepted Islam at the hand of Musab ibn Umayr whom the Prophet (p.b.u.h) sent to Yathrib after the first pledge of Aqabah to teach Islam. Mu'adh was among the seventy-two Yathribites who took oath at the hand of the Prophet (p.b.u.h) in the second Aqabah Pledge. On returning to Madinah, Mu'adh and a few others formed a committee to destroy idols from the houses of the pagans in Yathrib.

Mu'adh ibn Jabal remained close to the Prophet (p.b.u.h) and he studied the Quran and the laws of Islam, and became expert in shari'ah. People came to him to learn about lawful and unlawful and for judgments on matters over which they disagreed, Anas reported, the Prophet (p.b.u.h) said, **"The one who has most knowledge about what is lawful and what is prohibited is Mu'adh ibn Jabal."** [Tirmidhi] The Prophet (p.b.u.h) encouraged his companions to learn the Qur'an from Mu'adh.

Mu'adh (RA) was one of the group of four who collected the Qur'an during the lifetime of the Prophet, peace be upon him. Anas bin Malik reported, **"When the Prophet died, none had collected the Qur'an but four persons; 'Abu Ad-Darda', Mu'adh bin Jabal, Zayd bin Thabit and Abu Zayd."** (Sahih Bukhari)

After the Conquest of Makkah, when the Quraish accepted Islam, the Prophet (p.b.u.h) appointed Attab ibn Usay as his deputy in Makkah and he asked Mu'adh ibn Jabal to stay with him and teach people the Qur'an and the principles of the Islam.

Mu'adh bin Jabal was a generous man; he never saved anything and kept borrowing so much so that he expended his property on his debts. Mu'adh bin Jabal used to pray Isha behind the prophet and after that he would go and lead his tribe in prayer.

The Prophet (p.b.u.h) appointed Mu'adh as the governor of Yemen. He also gave verdict on legal matters in Yemen. The Prophet (p.b.u.h) died while Mu'adh was still in Yemen, the Prophet (p.b.u.h) had told him that he might never meet him again, Mu'adh bin Jabal said, **Then when he finished he said, "Perhaps, Mu'adh, you may not meet me after this year, but perhaps, you may pass this mosque of mine and my grave."** [Ahmad].

Umar (RA) during his caliphate sent Mu'adh to the tribe of Banu Kilab to collect and distribute Zakat

The governor of Syria asked Umar (RA) to send a teacher to Syria to teach them the Qur'an and

Musruk reported, **"Abdullah (bin Mas'ud) was mentioned before 'Abdullah bin 'Amr. The latter said, "That is a man I continue to love because I heard Allah's Apostle saying, 'learn the recitation of the Qur'an from (any of these) four persons, 'Abdullah bin Mas'ud, Salim the freed slave of Abu Hudhaifa, Ubay bin Ka'b, and Mu'adh bin Jabal."** (Bukhari)

fundamentals of Islam. Three people were chosen for this purpose among them was Mu'adh, who was sent to Palestine, where he died of plague in 630 AD at the age of 38 years.

Mu'awiyah ibn Abu Sufyan

Mu'awiyah ibn Abu Sufyan (RA) belonged to the Umayyad, a branch of Quraish. He was the founder of Umayyad dynasty. He accepted Islam after the conquest of Makkah. His sister Ramlah bint Abu- Sufyan was married to the Prophet (p.b.u.h). Mu'awiyah became a scribe of the divine revelations.

Mu'awiyah fought against the Byzantines both during the time of Abu Bakr and Umar. Umar (RA) appointed him as the governor of Syria; he served in that position for 20 years. When Ali (RA) became the caliph, he removed Mu'awiyah from his post; however Mu'awiyah refused to give up his seat and take oath of allegiance at the hand of Ali (RA). Mu'awiyah and Ali (RA) fought at Siffin in 657 AD. Mu'awiyah played a trick to avoid the defeat by raising the Qur'an on lances and called for arbitration. However at the time of arbitration a foul trick was played by Mu'awiyah's men and arbitration failed. Mu'awiyah (RA) declared himself a caliph, later that year he attacked Egypt and took its control.

After the death of Ali, his son Hassan bin Ali (RA) succeeded him for a short period of time, however he too was forced to abdicate, and with this Mu'awiyah extended his rule to Iraq and declared himself a caliph. Hassan bin Ali (RA) was poisoned to death by his own wife who was bribed by Mu'awiyah who promised her wealth and marriage to his son. Mu'awiyah founded the Umayyad dynasty and ruled for 20 years as a caliph.

Summary

The scribes of the revelation were those companions who wrote the Qur'an on the instruction of the Prophet (p.b.u.h). He used to recite the revelation and they would write it. They were Abu Bakr, 'Umar, 'Uthman, and 'Ali (R.A.), Zayed ibn Thabit, Abdullah ibn Mas'ud, Ubay bin Ka'b, Mu'adh bin Jabal Mu'awiyah bin Abu Sufyan, Abu Zayd, Khalid bin Sa'eed and some others.

The Twelve Imams

Imamah in Arabic means leadership. The Shi'ah believe that Twelve Imams are the spiritual religious and political successors of the Prophet Mohammad (p.b.u.h). The imam is infallible meaning he is incapable of committing error or sin, this quality of infallibility is known as Ismah. The Fourteen Infallible (pure souls) are the Prophet Muhammad (p.b.u.h) his daughter Fatimah Zahra and the Twelve Imams. These are from Ahl-al-Bayt, the family of the Prophet (p.b.u.h; descendants of 'Ali (R.A.) and Fatimah (R.A.).

Ali (R.A.) was the first Imam and the successor to the Prophet (p.b.u.h) followed by male descendants through his daughter Fatimah Zahra (R.A.). Each Imam was the son of the previous Imam, with the exception of Husayn ibn Ali, who was the brother of Hasan ibn Ali. Each of the Imams i.e., 'Ali (R.A.), his sons Hasan (R.A.) and Husain (R.A.), Zayn-Al-'Abidin (R.A.), Muhammad-Al-Baqir (R.A.), J'affar As Sadiq (R.A.), Musa-Al-Kazim (R.A.), 'Ali-Ar-Rida (R.A.), Muhammad-Al-Jawad, 'Ali-Al- Naqi (R.A.), Hasan-Al-Askari (R.A.), and Muhammad Mehdi (R.A.). The imam was chosen from the family of his successor, not necessarily the eldest son but a descendant spiritually pure. The last imam disappeared in 873 A.H. and is alive and in hiding, and will return before the day of Judgment and will establish justice on earth.

All Muslims, both Sunnis and Shi'ahs believe in appearance of Mahdi. However it is only the Shi'ahs who believes him to be the twelfth imam, the Prophet (peace be upon him) said, ***"The Mahdi will be of my family, of the descendants of Fatimah."*** (Abu Daud)

Jabir ibn Sumrah reported, ***"I heard the Prophet saying; 'There will be twelve Muslim rulers (who will rule the entire Islamic world).'"*** He then said a sentence which I did not hear. My father said, ***"All of them (those rulers) will be from Quraish."*** (Bukhari)

1. 'Ali Ibn Abu Talib

According to the Shi'ah Muslims, 'Ali Ibn Abu Talib was the first imam and the rightful successor of the Prophet (p.b.u.h). The Shi'ahs base their claim on the tradition reported by Al-Bara' ibn Azib and Zayd ibn Arqam, ***"When***

Allah's Messenger (peace be upon him) alighted at the pool of Khumm, he took Ali by the hand and asked those present, 'Do you not know that I am closer to the believers than they are to themselves?' They replied, 'Certainly.' He then asked, 'Do you not know that I am nearer to every believer than he himself?' They replied, 'Certainly.' He then said, 'Allah, he whose patron I am has Ali as his patron. O Allah, be friendly to those who are friendly to him and hostile to those who are hostile to him.' After that Umar met him and said, 'Congratulations, son of Abu Talib. Morning and evening you are the patron of every believing man and woman.'" (Ahmad, Tirmidhi) According to the Shi'ahs, the Prophet (p.b.u.h)

meant by this that Ali (RA) should be appointed as his successor while according to the Sunni Muslim it was a simple defense of Ali in the face of unjust criticism. (see page 98)

2. Hasan Ibn 'Ali (R.A.)

Hasan (R.A.) was son of Fatimah and 'Ali. He was the elder of the two grandsons of the Prophet (p.b.u.h). He was born on 15th Ramadan in 3 (AH), and the Prophet (p.b.u.h) performed the rites of aqeeqah on the 7th day of his birth and slaughtered two rams, and distributed in alms silver equal to the weight of hair shaved from his head.

Hasan (R.A.) was brought up in an ideal atmosphere under the care and love of the Prophet (p.b.u.h) and his own parents. He was eight years old when the Prophet (p.b.u.h) died. A few months later his mother too died. The remaining years of his childhood and youth were spent under the guidance of his father 'Ali (R.A.). When 'Uthman (R.A.) was besieged in his house, 'Ali (R.A.) sent him several times with food and water and he sustained injuries at the hands of the rebels.

During the Caliphate of 'Ali (R.A.) he fought in the battles of Camel and Siffin. He was in charge of Bait-ul-Maal (treasury). When his father was murdered at Kufa, he was declared as the Caliph. More than 40,000 people took allegiance at his hand. However Mu'awiyah was not happy and he plotted against him, and offered a reward for his assassination,

Preparation for the battle between both the parties were made, the Imam Hassan's followers deserted him under the influence of Mu'awiyah. Finally, he was able to muster 20,000 men, both the armies encamped on the border of Syria, but they were bribed by the spies of Mu'awiyah and more men deserted him. Negotiation took place and a treaty was signed between the two, and he abdicated to avoid bloodshed and division amongst the Muslims and surrendered his right to caliphate, there by fulfilling a prophecy of the Prophet (p.b.u.h), Abu Bakr reported, ***"Once the Prophet brought out Al-Hasan and took him up the pulpit along with him and said, 'This son of mine is a Saiyid (i.e. chief) and I hope that Allah will help him bring about reconciliation between two Muslim groups.'***" (Sahih Bukhari) He ruled for fourteen months. He was poisoned to death by his wife by the command of Mu'awiyah.

Imam Hassan resembled the Prophet (p.b.u.h) a lot. Anas (R.A.) reported, ***"Nobody resembled the Prophet (p.b.u.h) more than Hasan (R.A.), son of Ali (R.A.)."*** (Bukhari) The Prophet (p.b.u.h) loved him very much, Barra reported, ***"I saw the Prophet (p.b.u.h) while Hasan (R.A.) the son of 'Ali (R.A.) was upon his shoulder saying, O Allah! I love him, so love him."*** (Agreed)

Abdullah bin Abbas reported, ***"When Allah's Messenger (peace be upon him) was carrying al-Hasan ibn Ali on his shoulder, a man said, 'You are mounted on a fine steed, boy.' The Prophet (peace be upon him) said, 'And he is a fine rider.'"*** (Tirmidhi)

3. Husain Ibn 'Ali (R.A.)

Husain (R.A.) was the second grandson of the Prophet (p.b.u.h) born of Fatimah and 'Ali (R.A.) on 3rd Sh'aban 4 A.H. He was upright, honest and sincere and was noted for bravery, magnanimity, piety and ability. The Prophet (p.b.u.h) loved Husain (R.A.) very much, he said, ***"Hasan (R.A.) and Husain (R.A.) are my flowers in the world."*** (Tirmidhi) In another tradition, Anas bin Malik reported, ***"When Allah's Messenger (peace be upon him) was asked which member of his family was dearest to him, he replied, 'Al-Hasan and al-Husayn.' He used to say to Fatimah, 'Call my two sons to me,' and then would sniff and cuddle them."*** (Tirmidhi) He

also said ,*"Hussain (R.A.) is from me, and I am from Husain (R.A.). Allah loves him who loves Husain."* (Tirmidhi)

Hussain (R.A) also resembled the Prophet (p.b.u.h).

Husain (RA) refused to bow down his head before Yazid risking his life. Before Mu'awiyah died, he appointed his son Yazid as his successor for the Caliphate. Yazid was not fit for the office. Husain (R.A.) along with many other prominent companions opposed his selection, and refused to take oath of allegiance to the hereditary rule as it was against the principles of Islam.

Yazid wanted Husain (R.A.) to take allegiance, but Husain (R.A.) refused and decided to leave Madinah for Makkah. When the people asked him about his decision, he said that he did not want the city of his grand-father to become a battlefield.

The people of Kufa hated the rule of Ubaydullah ibn Zayaad, the Umayyad governor and they invited Husain (R.A.) to come to Kufa. The people of Kufa were known for disloyalty, Husain (R.A.) sent his cousin Muslim ibn Aqeel to assess the situation there. The people of Kufa gave Muslim a warm welcome, and assured him of their support for Husain (R.A.). Muslim, therefore, sent a letter asking Husain (R.A.) to come to Kufa, however the governor of Kufa bribed the leaders of the town, and they withdrew their support and Muslim was assassinated.

By the time the news of Muslim's assassination reached Husain (RA), he had already left Makkah for Kufa along with his family members and followers. Ubaydullah ibn Zayaad sent an army of 4000 men led by Umar Ibn Sa'ad intercepted them on their way to Kufa. Hussain (RA) camped at Karbala on the western bank of Euphrates on 1st Muharram 61 A.H.(680AD) The enemy surrounded the army in order to cut off its water supply and compel it to surrender unconditionally.

Husain (R.A.) asked his followers to leave him, and save their own lives as Yazid did not have anything against any one of them. Soon all his followers deserted him in the darkness of the night except seventy-two people who were mostly the member of his household. On 7th Muharram their water supply was cut off thinking that thirst might drive them to surrender.

Husain realizing the situation, wrote to Ubaydullah ibn Zayaad to either let him return to Madinah, or to let him proceed to the court of Yazid in Damascus, or let him go to Khurasan to fight the enemies of Islam on the frontiers of the State, however the governor refused and demanded unconditional surrender.

On 9th Muharram, Hussain wanted to send his kinsmen away but all refused. Ali Husain's little son was laid down with fever, but there was no water to satisfy his thirst.

On the morning of 10th Muharram 61A.H, 689 A.D, a fierce battle took place and one after another all his followers and relatives were killed. Husain (R.A.) was left alone, he went to his son Zayn-ul-Abidin and handed over the charge of Imamate to him and went to the battlefield and was martyred on 10th Muharram 61AH (680AD) at the age of 57 years and was buried in Karbala in Iraq

This tragedy is the most sorrowful chapter in the history of Islam in which the great Imam fully knowing his fate refused to bow before the forces of tyranny to uphold the principles of his faith.

4. 'Ali Zayn Al-Abidin

Imam'Ali ibn Husain was titled Zayn al Abideen and Sajjad (R.A.). He was the son of the third

Imam, his wife was the daughter of Yazdiger, the King of Iran. He was born on 15th Jumada al-Awal 36AH, and died on 25th Muharram 95AH (713AD).

Ali was the only son of Husain who survived; all the others were martyred during the event of Karbala. He had also accompanied his father, but due to severe illness was prevented from taking part in the battle of Karbala. After the tragedy of Karbala, he was sent with the women folk to Damascus, but later he was sent to Madinah with honour as Yazid wanted to placate the public.

During the rule of Umayyad Caliph Abdul Malik, he was chained and deported from Madinah to Damascus by the order of the Caliph, but was later allowed to return to Madinah. Upon his return to Madinah, the Imam retired from the public life. He was in contact only with selected Shi'ites such as Abu Hamzah Thumali, Abu Khalid Kabuli and some others who learnt the religious sciences from the Imam.

Among the works of Imam Zayn al Abideen is a book called **Sahifah-Sajjadiyah**. It consists of fifty seven prayers, his historical narrations are preserved.

He was a pious man, and spent much of his time in worship of Allah. At the time of prayer, his body would shiver and his face would turn pale due to the fear of Allah. Whenever, he remembered Allah and his bounties he would go in prostration. For his acts of prostration, he was referred to as "Sajjad" (one who performs excessive prostration). He helped the poor and the needy.

The fourth Imam was poisoned by Walid bin Abdul-Malik by the order of Hisham, the Umayyad Caliph in 95 A.H. after thirty five years of Imamatus.

5. Muhammad Al-Baqir

Imam Muhammad al-Baqir (R.A.) was the son of the fourth Imam and was born in 57AH/667AD. He was present at the event of Karbala and was then only four years old. He was chosen by the fourth Imam to succeed him. His mother Fatima was the daughter of Imam Hasan (R.A.). He died in the year 114AH/732AD.

Imam Muhammad (R.A.) was the contemporary of four Umayyad Caliphs i.e., Waleed bin Abdul Malik, Sulaiman bin Abdul Malik, Umar bin Abdul Aziz and Hasham bin Abdul Malik.

Because of injustice of the Umayyad Caliphs, revolt and wars broke out in the Muslim empire during the Imamatus of the fifth Imam. Moreover, there were disputes within the Umayyad family, which kept them busy, and they left the members of the Household of the Prophet (p.b.u.h) alone to some extent. The tragedy at Karbala and persecution of the household of the Prophet (p.b.u.h) attracted many people to the Imam, besides he was an eminent legal scholar and many people came to Madinah to learn the religious sciences and seek his opinion on religious matters. Muhammad bin Muslim (R.A.) related, ***"There was nothing which flashed across my mind, and did not ask Muhammad Baqir till I asked him thirty thousand questions."*** Many traditions are narrated by Imam Abu Baqir.

He was poisoned by Ibrahim ibn Walid on the order of Caliph Hisham Ibn Abd-Al Malik.

6. J'afar Ibn Muhammad

J'afar as-Sadiq (R.A.), the son of the fifth Imam was born in 83AH/702AD. During his Imamatus favourable conditions prevailed as a result of revolts in the Muslim empire, which provided J'afar as-Sadiq (R.A.) the opportunity to propagate religious teachings. The period of his Imamatus was contemporary with the end of Umayyad caliphate and beginning of Abbasid caliphate

Imam J'afar (R.A.) possessed a vast knowledge of Shari'ah. He established the Ja'fariah jurisprudence. He instructed many scholars in different intellectual and religious sciences. His teaching sessions produced four thousand scholars of Hadith and other sciences. The number of traditions preserved from the fifth and sixth Imams is more than all the Hadith that have been recorded from the Prophet (p.b.u.h) and the other ten Imams combined.

Most prominent of his disciples were Zararah, Muhammad bin Muslim, Mu'min Taq, Hisham, Jabir bin Hayan, the alchemist. Even some important Sunni scholars such as Sufyan Thauri, Imam Abu Hanifah, the founder of Hanafi School of law, and Quadi Abu Bukhtar were also his disciples.

He was a pious, wise, truthful and a generous man. He gave much in charity. He lived a simple life, he usually ate vinegar and oil and wore coarse clothes. At times, his clothes would be full of patches.

Imam J'afar as-Sadiq was harassed by the Umayyad Caliph, and later during the rule of the Abbasids he was taken to Iraq where he was kept under strict supervision. Later, he was allowed to go to Madinah where he spent the rest of his life in hiding. Towards the end of the Imam's life, the Abbasid Caliph Mansur placed severe restrictions on him, and he was poisoned to death on his order in 148AH/785AD

7. Musa Ibn J'afar Kazim

Musa Ibn J'afar was born in 128/744, and poisoned to death in 188AH/ 799AD. He was contemporary of the Abbasid caliphs Mansur, Mehdi and Harun.

He lived in hiding and went through difficult times. The Abbasid Harun had him arrested while praying in the mosque of the Prophet (S.A.W.). He was taken from Madinah to Basra, and later to Baghdad and was transferred from prison to prison. He remained in prison for fourteen years and eventually was poisoned to death on the order of the Caliph Harun Ar Rashid. He was buried in the Quraish cemetery, which is now located in the city of Kazimiyah.

Imam Musa was a very pious, generous and exceptionally brave and gentle person. He spent much time in worship of Allah; recitation of the Qur'an, and would prostrate for a long time. He died while he was in the state of prostration. He had great control over his anger; for that reason he came to be called "Al-Kazim" the controller of anger.

8. Ali Ar-Rida

Imam Rida (Ali bin Musa) was the son of the seventh Imam who was born in 148AH/765AD and died in 203/817. The period of his Imamate coincided with the Caliph Harun and then his sons Ameen and Mamun. The policy of the Caliphate was very harsh towards the Household of the Prophet (p.b.u.h).

Mamun thought of finding a new solution to the problem. He chose the eighth Imam as his successor hoping to overcome two difficulties, one was to prevent the descendants of the Prophet (p.b.u.h.) from rebelling against the government as they themselves would become a part of it; and secondly, people would lose their faith in Imamate as the Imam would be engrossed in politics and worldly affairs.

Mamun asked the Imam to come to Marwa from Madinah and offered him first the Caliphate and then the succession to Caliphate, but the Imam turned down the proposal. Finally, he

was persuaded to accept the succession, with the condition that he would not interfere in the government affairs.

But soon Mamun realized his mistake as Shi'ism spread rapidly, and the attachment of the people to the Imam rose. He planned to get rid of the Imam and he had him poisoned. The Imam was buried in the city of Tus in Iran which is now called Mashhad.

Imam Rida' was known for his knowledge, generosity and humility. Mamun was a great patron of science and literature. He organized gathering for the scholars, where discussions and debates were carried out in every field. The eighth Imam participated in these discussions and debates. The records of these discussions are preserved in Shi'ite literature.

9. Muhammad Al-Jawad

Imam Muhammad (bin Ali) Taqi sometimes called Jawad was the son of the eighth Imam. He was born in 195\809 in Madinah. According to Shi'ah traditions he was poisoned by his wife, Mamun's daughter, at the command of the Abbasid Caliph Mu'tasim.

Imam Muhammad was in Madinah at the time of the death of his father; The Caliph Mamun called him to Baghdad and outwardly showed kindness to him. He even gave the hand of his daughter in marriage and kept him in Baghdad, The Imam spent some time in Baghdad and then with Mamun's consent he went to Madinah where he remained till Mamun's death. When Mautasim became the Caliph, he called the Imam back to Baghdad where he was poisoned in 220\835. and was buried in Kazmain shrine in Baghdad.

Imam Muhammad-al Jawad (R.A.) was known for his generosity, compassionate nature and knowledge.

10. 'Ali Al-Hadi

'Ali bin Muhammad Naqi sometimes referred to by the title of al-Hadi was the son of the ninth Imam. He was born in 212/827 in Madinah and according to Shi'ite traditions was killed by M'utazz, the 'Abbasid Caliph in 254AH/868AD. The tenth Imam was the contemporary of seven Abbasid Caliphs i.e., Mamun, Mu'tasim, Wathiq, Mutawakkil, Muntasir, M'ustalim and M'utazz.

At the time of the death of his father, he was in Madinah where he used to impart religious knowledge. After the death of Mamun, the caliph Mutawakkil called him to Samarra and tried to make trouble for him and dishonour him.

Mutawakkil was greatly opposed to the household of the Prophet and cursed 'Ali (R.A.) openly.

He had the mausoleum of Imam Husain (R.A.) demolished. Imam Hadi faced all the persecution with patience; he was poisoned in Samarra on the order of Caliph M'utazz. He was buried in the AL -Askari Mosque in Samarra.

The Imam was soft spoken, pious, gentle in manners and a generous man. Once the Caliph sent him thirty thousand dirham; he gave it away to a man from Kufa and told him, "go and pay your debts and spend it for your children and dependents and forgive me (for not giving more)".

11. Hasan Al-'Askari

Imam Hassan bin 'Ali al 'Askari (R.A.) was the son of the tenth Imam, and was born in 232AH/845AD. He was poisoned to death in 260AH/872AD on the order of the Abbasid Caliph

Mutamid.

The eleventh Imam lived in hiding and dissimulation (taqiyyah) during the seven years of his Imamate due to the restrictions placed on him by the Caliph. He did not have any social contact with the common Shi'ite people. Only the elite Shi'ite were able to see him. He spent most of his time in prison. The Caliph kept a close watch over him as according to the traditions, the eleventh Imam would have a son who was to be the promised Mehdi. The Caliph was determined to put an end to Imamate. Therefore, as soon as the news of the illness of the Imam reached the Caliph he sent his agents to be kept informed of the situation. After the death of the Imam they searched the house and the female slaves examined by the midwives to find out if any one of them was pregnant.

Imam Askari (R.A.) was known for his generosity.

12. Muhammad Al-Mahdi Al-Hujjah

Muhammad al-Mahdi al-Hujjah, the twelfth Imam was born in Samarra in 256AH/268AD. He lived under the care of his father till his death. He was hidden from the public, and only a few close people saw him.

After the death of his father, he became the Imam and went into occultation (ghaybat). Thereafter, he appeared only to his deputies in special circumstances and he communicated through them.

He predicted the death of his last deputy after which the major occultation started. According to Shia doctrine, he has been living in the occultation since 872, and would continue until the day the Imam appears.

Imam Mahdi is believed to have supervision over the affairs of the world and is known by the title of the Lord of the World and the Awaited Imam, he is also known as the Guided One (al-Mehdi) because he will return at end of the time, Jesus and will fight Dajjal and defeat the forces of evil and establish justice and peace on the earth. Abu Sa'eed al-Khudri narrated, the Prophet (p.b.u.h.) said, ***"The Mahdi will be of my stock, and will have a broad forehead a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years."*** (Abu Daud)

Summary

According to the Sh'iah belief Twelve Imams are the spiritual and political successors of the Prophet Mohammad (p.b.u.h.). They are:- 'Ali Ibn Abu Talib. Hasan Ibn 'Ali (R.A.). Husain Ibn 'Ali (R.A.). 'Ali Zayn Al-Abidin (R.A.). Muhammad Al-Baqir (R.A.). J'afar Ibn Muhammad (R.A.). Musa Ibn J'afar Kazim (R.A.). Ali Ar-Rida (R.A.). Muhammad Al-Jawad. 'Ali Al-Hadi (R.A.). Hasan Al-'Askari (R.A.). Muhammad Al-Mahdi Al-Hujjah, (R.A.).

Paper 2

Chapter 5

Hadith for Special Study

Ind.

‘الدِّينُ التَّصِيحَةُ’ قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.

1. ‘Religion is sincerity.’ We said: ‘To whom?’ The Prophet said: ‘To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people.’

What does Muslim believe?

The Hadith highlights the importance of belief in the articles of Faith. Sincerity to Allah means that a person believes in Allah. He does not associate partner with him. Allah is Eternal and Immortal; He does not have a son or a father. A Muslim believes in all His attributes, he worships Allah and submits himself whole heartedly. Allah says, **“Say, He is Allah the One and Only, Allah the Eternal Absolute.”** (Al-Ikhlâs 112:1)

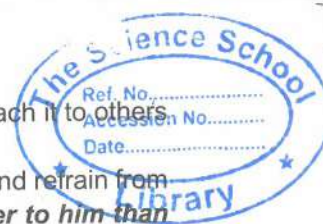
Sincerity to the Book means to believe in the Quran. It is the Book of guidance revealed to the Prophet Mohammed (p.b.u.h). It is a complete code of life for all mankind and for all times. It is unchanged, Allah says, “We have without doubt revealed the Reminder and we will guard it (from corruption).” (Al-Hijr 15:9)

Sincerity to the Prophet means that Muslims must believe in Prophet Mohammed (p.b.u.h). He is the last Messenger of Allah and there will be no prophet after him. All Muslims are brothers and all are equal irrespective of cast colour and nationality .

How do they act on the hadith?

A person obeys Allah by following his religion and attributing to Him what He deserves. He loves Allah and he is sincere in his duties towards Him. He follows all His commands and performs all kinds of good deeds He has ordained. He fears Allah abstains from all kinds of evil deeds which He has forbidden.

Muslims must abide by the commands of the Quran. They must refrain from everything that Qur’an has declared unlawful. Allah says **“For We had certainly sent unto them a Book based on knowledge which We explained in detail a guide and a mercy to all who**



believe." (Al-A'raf 7:52). Muslims must recite the Quran regularly, think over it, teach it to others and lead their lives according to its teachings.

Muslims must love him and follow his Sunnah. They must follow his commands and refrain from what he has forbidden. The Prophet said, **"Nobody believes till I become dearer to him than his parents, his children and all mankind."** (Agreed)

Sincerity to the leaders means that Muslim must help their leader in pursuing the truth. They must help them in their job of leading Muslims to the right path and warn them if they deviate from that path. Muslims must obey their commands and do not rebel against them. The leaders must be followed as long as they follow Allah and His Prophet. The Qur'an says, "Obey Allah and obey the Apostle and those charged with authority among you." (An-Nisa 4:59) The Muslim rulers and scholars must work for the betterment of the people, they must treat them kindly; guide them to the right path. There must be mutual cooperation between the Muslim rulers and people for the sake of good, justice, brotherhood and peace.

Sincerity to people also implies that their lives, honour and property must be protected. There should be mutual love and affection amongst them; they should be kind to each other. Every Muslim must propagate good and forbid what is evil.

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

2. None of you believes until he wants for his brother what he wants for himself.

The hadith highlights the importance of mutual love and compassion among the Muslims. The Muslims should love each other to the extent that they desire for their brother, the same privileges and benefits they desire for themselves, the Prophet (p.b.u.h) said, **"Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them..."** (Sahih Muslim). The Prophet (p.b.u.h) established the first Muslim brotherhood between Ansar and Muhajrun when he migrated to Madinah, he said, **"The Muslim society is like a body in respect of mutual love and sympathy, if a limb in a body suffers pain, the whole body responds to it by sleeplessness and fever."** (Agreed)

How do Muslims put these teachings into action?

Muslim brotherhood lays certain responsibilities on its members. The Muslims must work for the welfare of their Muslim brothers. They must stand by each other and help one another at the time of need and difficulty and support each other morally and financially. They should protect the honour and dignity of another Muslim and help him in difficult times. They must consult each other to solve their problems, and enjoin good and forbid evil. The Prophet (p.b.u.h) said, **"Every Muslim is the brother of a Muslim, he should neither harm him, nor should he leave him alone when others treat him unjustly (he should help him). Whoever will fulfill the need of a fellow brother, Allah will fulfill his need, and whoever removes the distress of a fellow Muslim, Allah will remove his distress on the Day of Judgment, and whoever will hide (keep secret) the faults (and shame) of a fellow Muslim, Allah will keep his sins secret on the Day of Account."** (Agreed)

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

3. Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour,

and let him who believes in Allah and the Last Day be generous to his guest.

What do Muslims Believe?

Belief in Allah and the Day of Judgment is integral part of the faith of a Muslim. Every Muslim must believe in Allah and the Day of Judgment. He must believe in the unity of Allah, His attributes and qualities, worship Him and abide by His commands.

Whosoever affirms belief in the above must refrain from idle talk, be kind to his neighbours and generous to his guests.

How do Muslims put these teachings into action?

Most of the quarrels arise out of evil and irresponsible talk, therefore Muslims need to keep their tongue under control and avoid idle and useless talk. Either they must speak good or they must remain silent. The responsibility of the Muslim regarding what he says is mentioned in the Qur'an, **"Not a word does he utter but there is a watcher by him ready to record it."** (Al-Qaf 50:18). A Muslim must be careful about what he says. His words can raise him to a higher level if they are pleasing to Allah; and if displeasing, they may cause him to be thrown into the Hell. The Prophet (p.b.u.h) said, **"Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him."** (Sahih Bukhari)

A person must speak to others in a nice way. In case of disputes, he should not take sides. He should try to help and resolve the differences; he should say words of encouragement to those who are facing difficulties. He should give good advice when he is consulted. He should not spread rumours, or indulge in slandering, back-biting and sarcasm. He should not make fun of others or humiliate them etc. He must also abstain from all kinds of evil and dirty talk. **"The Prophet (peace be upon him) said that when a man gets up in the morning, all the limbs humble themselves before the tongue and say, 'Fear Allah for our sake, for we are dependent on you; if you are straight we are straight, but if you are crooked we are crooked.'"** (Tirmidhi)

Islam also has attached great importance to the rights of neighbours. Gabriel exhorted the Prophet (p.b.u.h) so much about the rights of the neighbour, that he felt that neighbour would be declared an heir. Good neighbourliness is part of Faith. One should not harm ones neighbours with deed or words. Abu Hurairah reported, the Prophet (p.b.u.h) said, **"He will not enter Paradise whose neighbour is not secure from his wrongful conduct."** (Sahih Muslim) One should help ones poor neighbours, the Prophet (p.b.u.h) said, **"He has not affirmed faith in me (i.e., he is not a true follower) who eats to his satisfaction and sleeps comfortably at night while his neighbour goes hungry - and he is aware of it."** (Sahih Bukhari). One should also share food with them.

Muslims must honour their guest. They must provide him with food and entertain him generously and look after his needs. Abu Shuraih Kabi reported the Allah's Apostle (p.b.u.h) said, **"Whoever believes in Allah and the Last Day, should serve his guest generously. The guest's reward is, to provide him with a superior type of food for a night and a day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity."** (Sahih Bukhari). It is a part of the Sunnah that a man should accompany his guest to the door of the house when he leaves.

a person
have a
legal
right in
property

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَخْلَلْتُ الْحَلَالَ، وَحَزَمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَذْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ.

A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.

What do Muslims believe?

Islam is an easy and simple religion; it does not overburden a Muslim, a Muslim is not required to perform excessive prayers and other acts of worship to attain Allah's mercy.

The tradition assures the Muslims that performance of obligatory acts such as five times daily prayer, fasting in the month of Ramadan and abstaining from all unlawful acts and living one's life abiding by the lawful things guarantees Paradise.

Prayer is the second pillar of Islam. It was the first act of worship that was made obligatory. The Prophet (p.b.u.h) said, **"Between a person and disbelief is discarding prayer."** (Sahih Muslim) Prayers bring a person closer to Allah and produces humility in him. It develops piety and restrains him from shameful acts,

Fasting is the fourth pillar of Islam. Muslims fast in the month of Ramadan. It develops patience and self control and patience in a person; and restrains him from evil deeds. Fasting brings a man closer to Allah and produces piety in him. The Prophet (p.b.u.h) said, **"Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.'"** (Sahih Bukhari)

How do Muslims put these teachings into action?

Muslims must perform all their obligatory duties; pray five times a day; and fast in the month of Ramadan, they must abide by things which Allah and His Prophet have made lawful and must refrain from everything that is unlawful. Prophet (p.b.u.h) explained the unlawful to the Muslims, he said, **"Avoid what I have forbidden you to do and do your utmost in what I have instructed you to do."** (Agreed) Stealing, gambling drinking, adultery, and fornication are unlawful. Performances of obligatory acts are enough to take us to Paradise. However, we are encouraged to perform Sunnah according to our capacity and whenever possible, as these acts will get us closer to Allah and they will compensate for our shortcomings in performing the obligatory acts.

كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتَمْشِيَةُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

5. Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.

What do Muslims Believe?

Islam takes care of every individual in society. Muslims are ordered to take care of the needs of their fellow beings. Giving charity to the poor and the needy is an act of great reward. 'Adi

reported, the Prophet said, **"Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word."**(Bukhari)

However charity or Sadaqah is not restricted to fulfilling the material needs of other people. All good deeds and acts of righteousness are Sadaqah. Every Muslim has certain duties towards his fellow-beings; performance of these duties is meritorious in the sight of Allah and carry the reward of a charity.

How do Muslims put these teachings into action?

The tradition enjoins the Muslims to remain impartial and act justly in deputed of other people. They should assist a rider to mount his conveyance, especially if he is old or weak or with small children. They should also help him carry his luggage. They should speak well and avoid idle talk. Muslims should go to the mosque to perform their prayers in congregation. They should also remove harmful objects from the road, like stones; peels of fruit, or broken pieces of glass etc.

Even meeting others with a smiling face and pouring out water from bucket into his container, enjoining good and forbidding evil are also acts of charity. Even glorification of Allah, His praise and enjoining good and forbidding evil is charity, Abu Dharr reported, he also said, **"..Every utterance of Allah's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity.. enjoining good is an act of charity, forbidding what is disreputable is an act of charity.."** (Muslim)

grd مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

6. Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith. (Muslim)

What do Muslims believe?

Amr bil-maroo'f wannhi an al-mukar (enjoining good and forbidding evil) is an important principle of Islam and moral obligation on every Muslim. Allah says, **"You are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah."**(Al-Imran 3:10). Enjoining good and forbidding improves the morals of a society. It prevents the Muslims from indulging in unlawful acts and sins and protects them from corruption and all kind of evils. It encourages them to perform their duty towards Allah and towards their fellow beings. The Prophet (p.b.u.h) said, **"When sin is committed on the earth, then whoever witnesses it and hates - (once he said): forbids it, will be like those who did not witness it. Whoever was absent from it, but agreed with it, will be like those who witness it."** (Abu Daud)

How do Muslims put these teachings into action?

It is the duty of every Muslim that whenever they see an evil they should exert all their efforts to remove that evil with force and exert all their power to eradicate it; however it is the government which has the authority to use force.

Other people should condemn evil. They should preach, give advice, and warn the people of the evil consequence of their acts and encourage and motivate them to do good deeds. However, if they are unable to do so, at least they should consider it evil in their heart and hate it, and dislike it when they come across it

Muslim should stop evil otherwise they will be punished. The Prophet (p.b.u.h) said, **"By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah will send a punishment on you from Him. Then, you will supplicate to Him, but He will not accept your**

supplication." (Tirmidhi). Enjoining good and forbidding evil also include stopping the oppressor from oppressing others.

قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): 'مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ.'

7. It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (May Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property.'

What do Muslims believe?

Jihad is exerting or striving to the utmost of one's capacity in the way of Allah. It involves sacrifice of a person's life and property in the way of Allah. In this Hadith two types of jihad are mentioned. Jihad may be in the form of fighting for the cause of Allah according to the laid down principles to establish peace and stop aggression against Islam. Allah says, **"Fight in the cause of Allah those who fight you but do not transgress limits."** (Al-Baqarah 2:190).

Jihad is a meritorious act, great reward is promised for those who fight or spend in the way of Allah. The sins of those who fight in the way of Allah are forgiven. The Prophet (p.b.u.h) said, **"Fire will not touch a foot which trod in the path of Allah."** (Sahih Bukhari)

How do Muslims put these teachings into action?

Whenever Muslims are attacked and their lives, property, homes and everything else is in danger, it becomes their duty to wage jihad and fight the invaders to bring peace and end aggression.

A person may also perform Jihad with wealth, this may take different forms. It may be spending his wealth for social cause and welfare i.e. for spread of Islam, eradicating ignorance or supplying arms and ammunition to the warriors who fight in the way of Allah. Allah says **"And strive and struggle with your goods and your persons in the cause of Allah. That is best for you if you (but) knew."** (Al-Taubah 9:41)

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 'مَاتَعُدُّ هُنَّ الشَّهِيدَ فِيكُمْ؟' قَالُوا: يَا رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ. قَالَ: 'إِنْ شَهِدَاءَ أُمَّتِي إِذَا لَقِيتُ! مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ.'

8. The Messenger of Allah (May Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.'

What do Muslims believe?

When a person dies in the way of Allah, he attains the status of a martyr. Islam promises great reward for martyrdom. The sins of the martyrs are forgiven, the Prophet (p.b.u.h) said, **"Fire will not touch a foot which trod in the path of Allah."** (Sahih Bukhari).

It is a common belief that Martyrdom is considered only in case of death in the way of Allah. However this Hadith teaches us that not only those who die fighting in the way of Allah are martyrs but also those who die on account of plague, cholera and small pox or dying by natural

calamities like drowning etc are also martyrs. Martyrdom is also attained when a person dies by stomach diseases, or while guarding his property, himself or his family. The Prophet (p.b.u.h) said, **"He who is killed while guarding his property is a martyr, he who is killed while defending himself is a martyr, and he who is killed defending his religion is a martyr, and he who dies protecting his family is (also) a martyr."** (Ahmad and Tirmidhi)

and

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ.

9. No one eats better food than that which he eats out of the work of his hand .

What do Muslim believe ?

Islam attaches great importance to the dignity of manual labour and confers great reward for lawful earning. The Hadith encourages man to work hard to earn his living by lawful means. The Qur'an enjoins the Muslims to strive hard to earn their living. **"On earth will be your dwelling place and your means of livelihood"**. (Al-Baqarah 2:36). The Prophet (p.b.u.h) said, **"The one who earns his living by the sweat of his brow is the friend of Allah."** All prophets earned their living through manual work. The Prophet Muhammad (p.b.u.h) earned his living by trading and also by grazing sheep.

How do Muslims put these teachings into action?

Earning one's living through lawful means is a compulsory duty on every Muslim after their obligatory acts of worship, the Prophet (p.b.u.h) said, **"To search for lawful earning is compulsory after the obligatory acts."** (Bayhaqi).

Muslims should adopt lawful means of income, Earning through unlawful means such as gambling, usury, bribery and betting etc is prohibited. Trading in unlawful things such as selling wines or running a casino are also forbidden. The Prophet (p.b.u.h) said, **"A body which has been nourished by unlawful things shall not enter Paradise."** (Ahmad).

Islam has also forbidden all forms of earning which harm the interests of individual or society e.g. bribery, hoarding of goods, monopoly, and profiteering. Exploitation of all kind is also forbidden, this includes taking what belongs to others without their permission, usury and bribery etc. Beggary is also unlawful, the Prophet said, **"No doubt, you had better gather a bundle of wood and carry it on your back (and earn your living thereby) rather than ask somebody who may give you or not."** (Sahih Bukhari).

السَّاعِي عَلَى الْأَرْزَمَةِ وَالْمَشِيكِينَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ.

10. One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.

What do Muslims believe?

Striving and exerting oneself in the way of Allah, worship of Allah at night when everyone is asleep and fasting are meritorious acts and carry great reward.

Islam has taken care of all individuals in the society. It confers great rights to widow and the poor. Looking after the poor and the widows is as meritorious as striving in the way of Allah or worship of Allah at night and fasting at day time. Allah says, **"To spend of your substance out of love for Him, for your kin, for orphans, for the needy"**. (Al-Baqarah 2:177)

How do Muslims put these teachings into action?

A widow should be looked after and all her needs must be fulfilled. Provision should be made

for her residence and maintenance for one year after the death of her husband. Share should be given to the widow from the property of her husband. Arrangement for her remarriage should also be made.

The poor should be treated with kindness; they should not be addressed in a harsh tone. Allah says, **"Nor repulse the petitioner (Unheard)."** (Al-Dhuha 93:10) Muslims must help the poor and needy and spend on them. Adi bin Hatim reported, the Prophet (p.b.u.h.) said, **"Feed (the poor) and greet those whom you know and those whom you do not know"** (Sahih Bukhari) One should also ask others to help them and feed them.

أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا؛ وَقَالَ بِأُصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى.

11. 'I and the man who brings up an orphan will be in Paradise like this.' And he pointed with his two fingers, the index finger and the middle finger. What do Muslims believe?

Islam confers great rights on the helpless and the distressed persons. The above tradition promises Paradise to a person who brings up an orphan. Such a person will be as close to the Prophet (p.b.u.h.) in Paradise as two fingers are close to each other. Orphan should be treated kindly, Allah says, **"Treat not the orphan with harshness"**. (Al-Duha 93:9). The Prophet (p.b.u.h.) said, **"The best home of the Muslim is in which an orphan is treated well and the worse home of Muslim is one wherein there is an orphan who is treated badly."** (Ibn Majah)

How do Muslims put these teachings into action?

Orphans should be treated kindly; they should be provided them with food and shelter, the Prophet (p.b.u.h.) said, **"Who so gives shelter to an orphan with his food and drink, Allah will guarantee him Paradise unless he has committed a sin which cannot be pardoned."** (Baihaqi). The guardian of the orphan should manage the property with the best of his ability, he should not mix the property of the orphan with his own, or change it, nor should he swindle him. The well-to-do guardian should not claim payment for his services. The property should be restored as soon as the orphan reaches adulthood. Allah says, **"To orphans restore their property (when they reach their age) nor substitute (your) worthless things for (their) good ones, and devour not their substance (by mixing it up) with your own."** (Al-Nisa 4:2) Dire punishment awaits those who eat up the property of the orphans.

بَعَثَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، وَبَعَثَ كُلَّ وَاحِدٍ مَنَّهُمَا عَلَى مِخْلَافٍ. ثُمَّ قَالَ: 'يَسِّرُوا وَلَا تُعَسِّرُوا وَيُسِّرُوا وَلَا تُنْفِرُوا'.

12. The Messenger of Allah (May Allah bless him and give him peace) sent Abu Musa and Mu'adh Ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: 'Be gentle and do be hard, and cause rejoicing and do not alienate.'

What do Muslims believe?

Sovereignty belongs to Allah, man is His vicegerent on the earth. Leaders are appointed to work for the welfare of the people. Islam commands the Muslim leader to be kind and gentle to the people. They must give them ease and administer to their comfort. They should not oppress them, the Prophet (p.b.u.h.) said, **"Give ease and not contempt, give tranquillity and not oppression."** (Agreed)

How do Muslims put these teachings into action?

The leader should make sure that they do not do anything that may cause aversion or put the public in hardship. They must establish peace and tranquillity. They must administer justice

according to the laid principles of Islam. They are ordered not to shut their doors against the public. They should hear their grievances and redress the wrongs done to them. They must conduct themselves in such a manner that the public remain satisfied with them in all their affairs. The Prophet (p.b.u.h) was kind and gentle, these qualities endeared him to people and they accepted his teachings and followed him. Allah says, ***"It is part of the Mercy of Allah that you deal gently with them. Were you severe or harsh-hearted they would have broken away from about you."*** (Al-Imran 3:159)

The early Muslim leaders also assumed the duties of imam and led prayers. In case they assumed that responsibility, they must impart religious knowledge with love and affection and be moderate in their preaching to incline the hearts of the believers towards their faith. ***"Once a man complained to the Prophet that Mu'adh bin Jabal prolonged Isha prayers which put them to hardship. The Prophet (p.b.u.h) was furious on learning that and he said, "O Mu'adh 'You are putting the people to trial,' and repeated it thrice."*** (Sahih Bukhari)

2nd. إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمَعْقَلَةِ: إِنْ غَاهَلَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ.

13. He who studies the Qur'an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away..

What do Muslims believe?

It is God's Mercy and Favour that He has made memorization of the Qur'an easy. Allah says, ***"And We have indeed made the Qur'an easy to understand and remember."*** (Al – Qamar 54:17). However if a person becomes neglectful after he has memorized it; he is apt to forget it. His case is similar to the owner of a camel, he will have control over it as long as it is tied to a rope but if he neglects to look after it, it will run away.

How do Muslims put these teachings into action?

Muslims should recite the Qur'an on regular bases otherwise they will forget it, the Prophet (p.b.u.h) said, ***"Keep on reciting the Qur'an, for, by Him in Whose Hand my life is, Qur'an runs away (is forgotten) faster than camels that are released from their tying ropes."*** (Sahih Bukhari)

The Qur'an is a book of guidance. It offers a complete code of life e.g. social, religious, moral, ethical, political as well as economic etc. Muslims are commanded not only to recite the Quran regularly; study and ponder over its meanings, but also lead their lives according to its teachings. They must also memories it and learn it by heart. The recitation of the Qur'an carries a great reward. A'ishah reported, the Prophet (p.b.u.h) said, ***"A person who recites the Qur'an and masters it by heart will be with the noble and righteous scribes (in Heaven). And such a person who exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."*** (Sahih Bukhari)

رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

14. May Allah show mercy to a man who is kindly when he sells, when he buys and when demand his money back

What do Muslims believe?

Islam lays down rules for business transaction. Muslims are commanded not only to behave kindly, but also be fair and honest in their dealings during their monetary transactions such as

buying and selling, lending money and borrowing it. When a person is kind, Allah will be kind to him on the day of judgement and will shower him with His mercy. Abu Hurairah narrated the Prophet (p.b.u.h) said, ***"A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave."*** (Sahih Bukhari)

How do Muslims put these teachings into action?

The seller should be kind in his dealings with the buyer. He should be honest in his dealings and give proper weight and measurement. Allah says, ***"Give full measure when you measure and weigh with a balance that is straight."*** (17:35). He show him the defects of the merchandise. He should not extort undue profit from the buyer. The buyer on the other hand should pay the seller what he owes to him. The debtor should pay the debt as soon as possible, the creditor on the other hand should be lenient and provide relief to the debtor and give him some extra time in case he is unable to pay the debts. The Prophet (p.b.u.h) said, ***"If the debtor is in difficulty, grant him time till it is easy for him to repay."*** (Sahih Bukhari)

and

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.

15. God will not show mercy to him who does not show mercy to others.

What do Muslims believe?

Kindness is an attribute of Allah and Allah in showing kindness does not distinguish between one man and another. Similarly we should follow this attribute of Allah whenever the occasion demands. Allah will be merciful and forgiving to those who are kind and show love and sympathy for His creation, the Prophet (p.b.u.h) said, ***"Treat kindly the dwellers of the earth, He who dwells in the heaven will treat you kindly."*** (Abu Daud)

How do Muslims put these teachings into action?

Muslims should treat **16** others with kindness. This includes not only Muslims but also infidels and men of all faith and nationalities; irrespective of their cast, colour or creed. Even animals deserve kindness and compassion.

A woman was cast into Hell for her cruelty to a cat that died of starvation as she locked it in a room. Another woman was forgiven as she gave water to a thirsty dog. Abu Hurairah narrated, the Prophet (p.b.u.h) said, ***"While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allah forgave her because of that good deed."*** (Sahih Bukhari)

A'ishah reported, Allah's Apostle (peace be upon him) said, ***"Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective."*** (Sahih Muslim) Acts of kindness may be done by helping the poor and the needy, looking after the needs of one's parents; relatives and friends. Treating ones servants and dependants kindly and fulfilling their needs. Meeting others with smiling face; removing obstacles from road and helping them ride their mount.

الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنْ أَشْتَكَى عَيْنُهُ أَشْتَكَى كُلُّهُ، وَإِنْ أَشْتَكَى رَأْسُهُ أَشْتَكَى كُلُّهُ.

16. The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.

What do Muslims believe?

The Prophet (p.b.u.h) joined the Muslims in a bond of Islamic brotherhood and fraternity; thereby he united the warring tribes of Arabia and bonded many communities and classes in a single community. This community was interested in the welfare of its members; they stood by the side of other members, offered sacrifices for them and faced all the problems together. Allah says, **"The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers."** (Hujurat 49: 10)

The Muslim Ummah is similar to a human body; if any limb of the body feels pain, the entire body feels pain and responds with fever and restlessness. Similarly when a Muslim falls into disaster, the entire Muslim Ummah is sympathetic and feel their pain and come to his aid and rescue.

How do Muslims put these teachings into action?

Islamic brotherhood lays certain responsibilities on its members; they must behave kindly and lovingly to each other, and help one another at the time of need and difficulty. They must alleviate the sufferings of others and be kind and merciful to them, The Prophet (p.b.u.h) said, **"Every Muslim is the brother of a Muslim, he should neither harm him, nor should he leave him alone when others treat him unjustly (he should help him). Whoever will fulfil the need of a fellow brother, Allah will fulfil his need, and whoever removes the distress of a fellow Muslim, Allah will remove his distress on the Day of Judgment, and whoever will hide (keep secret) the faults (and shame) of a fellow Muslim, Allah will keep his sins secret on the Day of Account."** (Agreed) He also said, **"Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."** (Sahih Bukhari)

Whenever any Muslim is in pain and distress all Muslims rush to help them. When northern areas of Pakistan was hit by an earthquake people from all over Pakistan as well Muslim countries rushed to help them with food, medicines and other necessities of life. The Muslim Ummah is alive to the suffering of the Muslims in Kashmir, Palestine and other parts of the world and they stand up for their rights in international forums.

and

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ

17. Modesty brings nothing but good.

What do Muslim believe?

Modesty is an important feature of Islam as it has a vital role in character building. It restrains a person from behaving in an undesirable manner and acts as a shield against lewdness and immorality. It holds the key to piety and good deeds. The Qur'an orders modesty in the following words, "Come not nigh to shameful deeds whether open or secret." (Al An'am 6:151) The Prophet (p.b.u.h) said, **"Every religion has a distinctive quality and the distinctive quality of Islam is modesty."** (Muwatta, Ibn-Majah) Modesty is one of the characteristics of the prophets. Modesty is a branch of faith, either both are present in an individual or a community or none of them.

How do Muslims put these teachings into action?

Muslims must avoid immoral, lustful and indecent acts, they should be intolerant of everything that is undesirable and produces reaction of disgust.

Muslims must not only be modest towards their fellow beings but also towards Allah; man must be modest and humble to the highest degree in respect of Him, Allah says, **"And do thou [O**

is also said when the unbelievers will suffer the agony of Hell, they will remember the happiness they enjoyed in this world and it will appear to them as Paradise. While when the believers will enjoy the blessings of Paradise in the next world, they will remember the hardships of this world and they will think that this world was a Hell for them. Besides, this world is a toiling ground for the believers for which they will be rewarded in the next world, while it is a pleasure house for unbelievers, for which they will be punished in the next world. Allah's Messenger (peace be upon him) said, ***"The world is the believer's prison and famine, but when he leaves the world he leaves the prison and the famine."*** (Tirmidhi).

On the contrary is the case of an unbeliever who does whatever he wants without any consideration for the consequences of his acts. Therefore, the world has been spoken of as Paradise for him.

How do Muslims put these teachings into action?

Muslims must abide by the limits ordained by Shari'ah, they must shun all kinds of evil deeds; avoids all sinful acts. He must refrain from adultery, drinking, theft, lying, cheating and back biting etc. He must remember all the time that this world is a cultivating ground for the hereafter.

He must perform his duty toward Allah and fulfil his duty towards his fellow beings (huquq al-ibad). He must be prepared for accountability of his deeds and live his life in checks and balances. The Prophet (p.b.u.h) said, ***"I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it."***

(Tirmidhi)

and

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا أَفْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

20. God does not regard your appearances and you possessions but he regards your actions.

What do Muslims believe?

In this world a person is treated according to his apparent conditions. Islam declares that the basis of superiority and excellence that can be between a man and man is that of moral excellence. Islam does not allow any distinction because of birth, origin, race, nationality and colour. It is free from the concept of high and low; rich and poor, all are equal. The real thing that makes a man superior to others is his conduct and piety. The Prophet said, ***"He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allah will disclose his real intentions (and humiliate him.)"*** (Sahih Bukhari).

How do Muslims put these teachings into action?

The tradition highlights the importance of sincerity and good intentions. It is, therefore, essential that every noble act should be based on these two virtues. The heart should be free from all such things that destroy noble deeds. Hypocrisy, ostentation, greed for wealth and riches and other worldly things fall in the category of such evils. Since the true position of one's heart is known to Allah alone, Allah will requite a person accordingly. Allah says, ***"Whether you hide what is in your hearts or reveal it, Allah, knows it all."*** (Al-Imran 3:29)

On the day of judgement Allah will judge a person according to his intention and not according to his appearance and ancestry. Umar reported the Prophet said, ***"Every action is based on the intention (behind it), and everyone shall have what he intended..."*** (Sahih Bukhari).

Muhammad) remember your Lord within your self humbly and with awe, below your breath, at morn and evening. "(7.205). They must shun everything which is displeasing to God. Both men and women must be modest towards each other; Islam does not allow free mixing of opposite sex; they must dress up according to the limits ordained by shari'ah. Women should not wear revealing clothes or display their beauty to non mahram, Allah says, **"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty."** (Al-Nisa 4:30-31)

لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبَرٍ

18. He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter Paradise.

What do Muslim believe?

Allah has bestowed great blessings on a believer. Many people will be cast into Hell on account of their evil deeds. But if there is a least amount of faith in their heart even as small as a mustard seed, they shall be eventually taken out of Hell and admitted into Paradise. The Prophet (p.b.u.h) said, **"Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."** (Sahih Bukhari). Similarly those who are proud will not be admitted to paradise even if their pride is as small as a mustard seed. Satan was thrown out of paradise because of his arrogance.

How do Muslims put these teachings into action?

Pride is the worst attribute of a man; a proud person thinks highly of himself and looks down upon others. Satan was expelled from Heaven due to this sin. Greatness and pride are attributes of Allah, The Prophet (p.b.u.h) said, **"Allah the Most High says, Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast him into Hell-fire."** (Abu Daud)

The Quran orders the believers to be humble and modest. They must not take pride in race, ancestry, birth, wealth, position, power or even pride of knowledge or learning. Allah says, **"And swell not your cheek (for pride) at men nor walk in insolence through the earth; for Allah loves not any arrogant boaster"** (Luqman31:18). The Prophet (p.b.u.h) said, **"Allah has revealed to me that you must be humble, so that no one oppresses another and boasts over another."** (Abu Daud).

And

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

19. This world is the believers prison and the unbelievers Paradise

What do Muslims believe?

A believer in this world is like a prisoner, he does not consider this world as his home, and his example is that of prisoner. A prisoner is not free to do anything that he wants. He has to carry out the commands of others in all matters. A prisoner is restricted in his movements within the prison wall. Similarly a believer moves in this world in a restricted manner within the limits of Islam. It

Teachings of Hadith

Regarding Individual Life of A Muslim

- The life of the Prophet (p.b.u.h) is an example for the Muslims to follow in every sphere of life. He provided teachings regarding every aspect of the community life as well as the life of individual.
- He commanded the Muslims to affirm faith in Allah, His angels, His books, His prophets and the Day of Judgement and predestination, the Prophet (p.b.u.h) said, ***"That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil."*** (Sahih Muslim)
- The Prophet (p.b.u.h) commanded the people to worship of Allah, pray five times a day, give charity, and fast in the month of Ramadan. He said, ***"Worship Allah and do not associate anything with him, establish prayer, pay the Zakat, observe the fast of Ramadan and perform Hajj to the (sacred) House (Ka'bah)."*** (Tirmidhi).
- The Prophet (p.b.u.h) exhort people to learn the Quran, ponder over its meanings, act on it and teach it to others. He advised them to recite it regularly so that they do not forget it, The Prophet (p.b.u.h) said, ***"Keep on reciting the Qur'an, for, by Him in Whose Hand my life is, Quran runs away (is forgotten) faster than camels that are released from their tying ropes."*** (Sahih Bukhari)
- The Prophet (p.b.u.h) enjoined the Muslims to perform their obligatory acts and avoid everything that Allah has declared unlawful (haram) and abide by everything that is lawful (Halal). Hence they must refrain from gambling, drinking, eating pig meat, adultery and fornication etc. ***"A man asked the Messenger of Allah (May Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes."***
- Allah will not judge a man on the basis of his wealth or ancestry, but the real thing that makes him superior to others is his conduct and piety. The Prophet (p.b.u.h) said, ***"God does not regard your appearances and your possessions, but he regards your hearts and your actions."*** (Agreed) All the deeds and actions of a man should be based on sincerity and good intention; they should avoid hypocrisy and ostentation.
- The Prophet (p.b.u.h) commanded the Muslims to be kind and merciful to other people, if they are kind to Allah's creation, Allah will be merciful and forgiving to them on the Day of Judgement' He said, ***"Treat kindly the dwellers of the earth, He who dwells in the heaven will treat you kindly."*** (Abu Dawud).
- The Prophet (p.b.u.h) urged every Muslim to work hard to earn his living. Earning one's living through lawful means comes next to the performance of the obligatory acts. He should refrain from unlawful means of earning e.g. Taking interest, gambling, hoarding, black marketing est. he said, ***"No one eats better food than that which he eats out of the work of his hands."*** (Sahih Bukhari)

- When the time and the occasion arises every Muslim must be ready to strive in the way of Allah with his life and property, Abu Saeed al-Khudri asked , "O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (May Allah bless him and give him peace) said, "The believer who strives hard in the way of Allah with his person and his property." (Sahih Bukhari)
- A Muslim should cultivate good habits and virtues, he should be truthful, honest, and trustworthy, he must shun bad habits and sins, keep away from immoral behavior and loose talk. He must adorn himself with modesty, His dress should be modest. A woman should be fully covered except her face and hands, while a man must be covered from navel to knees, the Prophet (peace be upon him) said, **"Modesty produces nothing but good."** (Sahih Bukhari)

He must also be modest and humble in his dealing with other people; he should never be proud and should not think himself superior to others. He must shun all kind of false pride which may be as the result of his own achievements, or his ancestry or good looks or wealth, the Prophet (p.b.u.h) said, **"He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter Paradise."**(Sahih Muslim)

- Believer in this world is like a prisoner where he lives in a restricted manner within the limits set by shari'ah. He must live his life in check and balances. He will be rewarded for his good deeds and punished for his evil acts. Allah's Messenger (peace be upon him) said, **"The world is the believer's prison and famine, but when he leaves the world he leaves the prison and the famine."** (Tirmidhi).
- A believer must also observe his duty towards other fellow beings; he has duty towards other people in the role of a father; a husband, a leader, or an employer etc and they will be answerable for them on the Day of Judgment. Ibn Amr (RA) reported that the Prophet (p.b.u.h) said, **"Each of you is a guardian, and each of you will be asked about your guardianship. The leader is a guardian, and the man is a guardian over the people of his house, and the woman is a guardian over her husband's house and children. So each of you is a guardian, and each of you will be asked about your guardianship."** (Agreed upon)

Teachings of Hadith Regarding Communal Life

The teachings of the Qur'an and Hadith provide guidance to an individual and the whole Muslim community in the everyday life matters

Family is the primary unit of the society. It nurtures the younger generation with love and affection. Marriage is the only right form of relationship between man and woman. The Prophet (p.b.u.h) encouraged marriage as it saves a person from immorality and ensures purity. He said, **"O young men, those among you who can support a wife should marry, for it restrains eyes from casting (evil glances), and preserves one from immorality..."**(Sahih Muslim)

To maintain discipline in family, man is assigned the role of leadership in the family. Men are commanded to treat their wives with kindness. The Prophet (peace be upon him) said, **"The believers who show the most perfect Faith are those who have the best behaviour, and the best of you are those who are best to their wives."** (Tirmidhi)

Similarly, the wives are commanded to be loyal and obedient to their husbands. The Prophet

Family

How to treat wife

(p.b.u.h) was asked who was the best wife, he replied, ***"The one who pleases her husband when he looks at her, obeys him when he demands something and does not go against his wishes regarding her person and property by doing anything that is against his wishes."*** (Ibn Majah).

Islam forbids all sexual relationships outside marriage and prescribes severe punishments to those who violate the law of Allah. Allah's Messenger (peace be upon him) said, ***"...When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death."*** (Sahih Muslim). To preserve the sanctity of family, Islam forbids free mixing of men and women and commands them to be modest and lower their gaze in the presence of opposite sex.

The limited family circle widens to include other members; parents, brother, sisters, relatives, neighbours and other members of the society. The Prophet (p.b.u.h) ordered the Muslims to treat their parents kindly. Abdullah bin Mas'ud reported, ***"I asked Allah's Apostle, "O Allah's Apostle! What is the best deed?" He replied, "To be good and dutiful to your parents."*** (Sahih Bukhari). He declared that looking after the needs of one's parents and serving them is equal to jihad.

He exhorted the Muslims to be affectionate and just to their relatives and encouraged them to spend on the family, saying, ***"When a Muslim spends something on his family intending to receive Allah's reward it is regarded as Sadaqa for him."*** (Sahih Bukhari)

The Prophet (peace be upon him) commanded the Muslims not harm their neighbours with words or deeds, he said, ***"He will not enter Paradise whose neighbour is not secure from his wrongful conduct."*** (Sahih Muslim). They must look after their needs and share food.

The Prophet (peace be upon him) commanded the Muslims not harm their neighbours with words or deeds, he said, ***"He will not enter Paradise whose neighbour is not secure from his wrongful conduct."*** (Sahih Muslim). They must look after the needs of their needs; share food with them and be generous to their neighbours as well as the guests. He said. ***"Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest."*** (Muwatta)

After family and neighbours the circle of relationship widens to cover the entire community. Islam established brotherhood amongst the Muslims. All Muslims are brother of one another; they must help one another in time of need. The Prophet (p.b.u.h) said, ***"The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected."*** (Sahih Muslim) ***They must be compassionate towards their Muslim brothers, they should love each other to the extent that they desire the same privileges and benefits for them what they desire for themselves, the Prophet (p.b.u.h) said, "None of you believes until he wants for his brother what he wants for himself."*** (Sahih Bukhari)

He exhorted people to help others both morally and financially and give charity. And if a person does not have anything to give then his good acts will be considered a charity like meeting other person with a smiling face; speaking kindly to him; guiding him to the right path, removing harmful objects from the road. Abu Hurairah reported, The Prophet said, ***"Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity; good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity."*** (Sahih Bukhari)

Every Muslim must commend what is right and good (amr bi'l-ma'ruf) and forbid what is bad and evil (ai'-nahy an'l-munkar). He must spread good virtues **and righteousness and discourage evil and remove it from society**, *The Prophet (p.b.u.h) said, "Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith."* (Sahih Muslim).

Respect elders

The Prophet (p.b.u.h) commanded the young to respect the elders, while the elders are told to be affectionate towards the young. He said, **"He does not belong to us who does not show mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable."** (Tirmidhi). He commanded them that their love and compassion should not be confined to the Muslims only, but it should engulf the entire humanity; they must care for all the people irrespective of their cast, colour or creed. The Prophet (p.b.u.h) said, **"The creation is the family of Allah, so the dearest of you in the sight of Allah is the one who is the best to his family."** (Baihaqi)

احقر

The following hadith sums up the teachings of the Prophet (p.b.u.h) in dealings with other people. Abu Hurairah (RA) narrated that, the Prophet (p.b.u.h) said, **"Beware of suspicion, for suspicion is the greatest falsehood. Do not try to find fault with each other, do not spy on one another, do not vie with one another, do not envy one another, do not be angry with one another, do not turn away from one another, and be servants of Allah, brothers to one another, as you have been enjoined. A Muslim is the brother of a Muslim, he does him no wrong, nor does he let him down, nor does he despise him. Fear of God is here, fear of God is here, (and he pointed to his chest). It is evil enough that Muslim should look down on his brother. For every Muslim is sacred to one another: his blood, his honour, and his property. Allah does not look at your bodies or your forms, or your deeds, but He looks at your hearts"**. (Bukhari, Muslim).

The Prophet (p.b.u.h) encouraged the Muslims to look after the needs of the poor, the widows and the less fortunate members of the society, and promised great reward for their endeavour. He said, **"One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day."** (Sahih Bukhari)

The Prophet (p.b.u.h) encouraged the Muslims to be kind to the orphans and not take undue advantage of them because of their helplessness **"I and the man who brings up an orphan will be in Paradise like this."** And he pointed with his two fingers, the index finger and the middle finger". (Sahih Bukhari)

The Prophet (p.b.u.h) regulated the economic life of Muslims. He commanded the trader to be fair and honest in his dealing. He ordered him to show mercy while selling; his conduct during the transaction should be characterized by justice and magnanimity. They should not sell sub-standard things, and should give proper weight and measurement likewise when they buy something they must pay a fair price and not take advantage of the seller's situation. The creditor should not be harsh in his demand to get his money back. On the other hand, the debtor should pay the debt back as soon as possible, he said, **"May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back."** (Bukhari)

On the political front, he commanded the Muslims leaders to work for the welfare of the people. They must be kind and gentle to them. They must address the problems of the common man.

They must give them ease and administer to their comfort. They should not oppress them. When the Prophet (p.b.u.h) appointed Abu Musa and Mu'adh Ibn Jabal to Yemen, he advised them, ***"Be gentle and do not be hard, cause rejoicing and do not alienate."***(Sahih Bukhari). As for the people they must obey their leader; he said ***"Religion is sincerity." We said: 'To whom?' The Prophet said: 'To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people.'*** (Sahih Muslim)

Mosque plays a pivotal role in the Muslim community. The Muslims gather in the mosque five times a day for their prayers and a grand gathering takes place on every Friday and Eid prayers.

All the pillars of Islam play vital role in strengthening the Muslim society. Prayer is offered in congregation which inculcates social discipline among the Muslims, all stand shoulder to shoulder removing all kind of barriers amongst different sections of the society. ***"Prayer in congregation is superior to a prayer performed individually by twenty-seven degrees."***(Agreed)

The rich pay Zakat to poor and the needy, which further strengthen the society and narrow the gap between the poor and the rich. Fasting is performed in the month of Ramadan all over the world, it brings the Muslim community closer to each other, the experience of hunger and thirst awakens the feeling of sympathy in the hearts of the well to do Muslims for their poor brothers. They assemble in Ka'bah for Hajj every year. This grand assembly strengthens the bond of brotherhood amongst them. The Prophet (p.b.u.h) said, ***"Worship Allah and do not associate anything with him, establish prayer, pay the Zakat, observe the fast of Ramadan and perform Hajj to the (sacred) House (Ka'bah)."***(Tirmidhi).

May Allah gives Freshness to my servant
who

Chapter 6

The History and Importance of Hadith

Compilation of Hadith

There is a common misunderstanding amongst people that Hadith was collected and written down after 150 to 200 years of Prophet Muhammad (p.b.u.h) 's death. However, there is ample evidence that show that Hadith was compiled and written down since the time of Prophet Muhammad (p.b.u.h). Companions of the Prophet (p.b.u.h) and the followers of the Companions had their own scrolls or books. Later with the help of these scrolls and books other Hadith books were compiled.

1. Compilation of Hadith during the Life of Prophet (p.b.u.h)

During the life time of the Prophet (p.b.u.h) the Muslims did not feel the need to write down the Ahadith as the Prophet (p.b.u.h) was alive in their midst. Whenever any difficulty arose as to the exact words uttered, they had the opportunity of correcting themselves by simply asking the Prophet (p.b.u.h). The time of the companions was mostly occupied in holy wars and struggles with the enemies; or the propagation of the new faith. Moreover, the Qur'an was in the process revelation and the Prophet (p.b.u.h) in the beginning prevented them from writing down the hadith as he was afraid that they might mix up the words of the hadith with that of the Qur'an. Later, he allowed them when he became certain that they would be able to distinguish between the Hadith and the Qur'an. He even encouraged them to write these down, he said ***"May Allah give freshness to a servant, who hears my saying, keeps it in memory and preserves it and communicates it."*** (Sunnan Abu Daud)

The Hadith literature was preserved mostly in the memory and the hearts of the Companions, however, some of the traditions were written down and recorded.

Abdullah bin 'Amr (R.A.) used to write the traditions during the life-time of the Prophet (p.b.u.h). He came to the Prophet (p.b.u.h) and said, ***"O Messenger of Allah! I wish to narrate some of your traditions so I intend to write these with my hand along with my***

heart?" Then the Prophet (p.b.u.h) said, **"If they are my Hadith have them written along with your heart."** (Sahih Bukhari).

During the last pilgrimage, he instructed his Companions to write the sermon when someone asked him to do so, he said, **"Write this Hadith and give it to Abu shah (R.A)...."** (Agreed)

There are a number of traditions which show that the Prophet (p.b.u.h) encouraged his Companions to memorize the Hadith and spread it, he said, **"May Allah be pleased with a servant who heard a thing from me and then broadcasted it just as he heard it."** (Mishkat) During the farewell Pilgrimage, the Prophet (p.b.u.h) said after the sermon **"He who is present here shall carry this message to the one who is absent."** (Sahih Bukhari). Thus the Companions started preserving the important hadith, but all the traditions were not collected or compiled in a book form.

Those who memorised the hadith were mainly Abu Hurairah, Abdullah bin Umar, 'A'ishah and Anas bin Malik (R.A.). The traditions were compiled from them by their students. Some of important compilations of that period were, Sahifa Sadiqa compiled by 'Abdullah ibn 'Umar, Sahifa Sahiha compiled by Hamam ibn Munabah from Abu Hurairah, Collection of A'ishah compiled by Urwa bin Zubair from A'ishah (R.A.), Book of Jabir by Jabir ibn 'Abdullah. Collection of Anas ibn Malik, Collection of 'Abdullah ibn 'Abbas, Sahifa Sa'ad ibn Abdullah, Sahifa of Ali (R.A.) and letters, laws and treaties which were dictated by the Prophet (p.b.u.h) himself and were preserved in his time.

2. The Age of the Companions (11-100 AH Approximately)

By the end of the first century most of the Companions were dying, the Caliph Umar bin Abdul Aziz feared that with the death of the companions the treasure of hadith would be lost forever. He wrote to the governor of Madinah to write down and compile all the traditions.

During that period the Companions spread far and wide and settled in almost all the countries conquered by the Muslims. There was no book or compilation which would help those who were desirous of learning all hadith. The only alternative was to go to the Companion and learn the tradition from him.

Where ever the companions settled people came to them to learn the traditions. Thus different centres of learning arose in the places where the Companions had settled. However, the students were not satisfied with only one centre, as that particular Companion might not have known all the traditions. Therefore, they went to different companions for learning and collecting the traditions. It was reported that Jabir bin 'Abdullah travelled from Makkah to Syria to hear a single Hadith. Similarly, there were many companions who under took long journeys to verify or hear the sayings of the Prophet (p.b.u.h) from companions who heard it directly from him. The important works of that period were:

3. The works of Shihab Al Zuheri.

4. Collection of Abu Bakr Al-Hazim.

Sahifa Abu Huraira
Alzrat Ali
Sahifa Hayrat Aisha

3. The Age of Followers of the Companions (Tab'eyin 101-200 AH)

The followers of the Companions of the Prophet (p.b.u.h) took the matter seriously and they diligently collected the traditions from different centres. The most important works of that period were carried out by 'Abdullah bin Mubarak at Khurasan, Abu Bakr Rabi Shybah at Kufa, Sufyan bin 'Uyaina at Madinah, Imam Makhul in Syria etc.

During that period not only the traditions of the Prophet (p.b.u.h) were collected but also the verdicts and saying of the Followers of the Companions, and that of the House of the family of the

Prophet (p.b.u.h) (Ahl-al-Bayt) were also compiled. The outstanding works of that period were:

- **Al Muwatta by Imam Malik bin Anas.**
- **Kitab Al-Athar by Imam Abu Hanifah.**
- **Al-Musanaf by Imam Razzak.**
- **Jami Thauri by Imam Sufyan al-Thauri.**
- **Kitab Al-Kharaj by Imam Yousaf.**
- **Al-Maghazi by Waqidi.**
- **Masnad Ahmad Bin Hanbal by Imam Ahmad Hanbal.**

The Hanafi and Maliki School of legal thought were formulated during that period in the light of Hadith. Imam Abu Hanifah founded the school of deduction or Qiyas. The legal decisions were drawn by him by deductions from the Qur'an, Hadith and Ijm'a.

The other two Imams, Shafeyi and Ahmad Bin Hanbal also flourished during that period.

- Muwatta is not exactly compilation of hadith; in fact it is a legal text book, in which Imam Malik employed hadith together with the Qur'an to establish points of legal teachings. *sharha*
- Masnad Ahmad differs from Muwatta and other books in respect of the manner by which the hadith were compiled. Ahmad Ibn Hanbal compiled hadith according to the principle of Isnad, thus his compilation was according to the name of the first transmitter (rawi) who narrated it from the Prophet (p.b.u.h). It is said that he was still revising the book when he died and his two sons completed his collection. Masnad Ahmad is comprised of 27647 traditions. However this book is not easy to use, as it divided the hadith according to the first transmitter.

Other transmitters compiled the hadith according to the subject matter and theme of the Hadith. They examined the Ma'n rather than the Isnad. In later stage six authentic books were compiled using this principle.

4. Age of the Followers of the Followers (Taba Tabeyin 200-300 AH)

This was the golden age of traditions. Hadith literature flourished under the laborious and critical research of the compilers (muhaddithun) of that time. Six authentic books of traditions (Sahah-Sitta) were written. They are the most reliable books on traditions:

1. **Sahih Bukhari.** It was written by Muhammad bin 'Abdullah 'Ismael al-Bukhari (195-256 AH) His Sahih is next to Qur'an in authenticity and is most reliable and original. All the other works are based on this book. He selected nearly 7275 out of 600,000 traditions. He compiled them into 97 books according to the subject matter. The first
2. **Sahih Muslim.** (304-216 A.H.) It was written by 'Abdul Hussain Muslim bin al Hajaj al-Nishapuri- Qushaieri. His Sahih contains 9200 traditions selected out of 300,000. It is considered next to Bukhari in accuracy and authenticity.
3. **Sunnan Abu Daud.** (202-275 AH) It was written by Abu Daud. His Sunnan is next to the Sahih, It consists of 4800 traditions selected out of 500,000.
4. **Jam'e Tirmidhi.** (209-279 AH) It was written by Abu 'Isa-al-Tirmidhi. He was the first man to determine the names, surnames, and title of the narrators of traditions and tried to fix the degree of their reliability by inventing peculiar names for each tradition. of t
5. **Sunnan Nasa'i.** (214-303 A.H) written by Abu 'Abdur Rahman An Nasa'i. It is also one of the six authentic books but it contains many weak and doubtful traditions.
6. **Sunnan ibn Majah.** (209-273 AH) written by Mohammed ibn Yazid ibn Majah. Muhammad bin 'Abdullah 'Ismael al-Bukhari (195-256 AH) He had a sharp retentive memory; he learned Hadith from a very early age. He travelled throughout the Muslim Main Features

Sh'iah Muslims also accept the Hadith as an important source of guidance; however the Sh'iah books not only contain the sayings the Prophet (p.b.u.h), but they also include the sayings of the Twelve Imams, who are the descendants of the Prophet (p.b.u.h) from Fatimah and her husband Ali (R.A). They are comparable to Sunni six authentic books. The most important Sh'iah hadith books are the following:

1. **Al- kafi fi ilm-'din** (the sufficient in the science of religion) by Abu J'affar Muhammad Ibn Ya'qub ibn Ishaq al-Kulayni Al-Razi (died 329/328AH/941 AD). It comprises of 15,176 Hadith. It is divided into three sections:- supplication, and the.....: **Usûl al-Kâfi** contains the principle of religion, history, ethics, supplication, and the Quran,
Furû al-Kâfi, includes the details of religious law and other practical and legal issues.
Rawdat al-Kâfi covers various religious aspects and includes some lengthy letters and speeches narrated by the Imams.
2. **Al-Istibsar.** (the Perspective) By Abu J'affar Mohammad Bin Al Hassan Tusi died 389 AH. It contains 5,511 traditions.
3. **Man la Yahduruhu al- Fiqh.** (He who has no Legal Expert Present) By Mohammad ibn Babuya. It contains 9,044 Hadith
4. **Tehdhib al-Ahkam.** (the Revision of Judgment) By Abu J'affar Mohammed Bin Al Hassan Tusi. It contains 13,590 traditions.

Masnad and Musannaf Collections

The compilers of the books of hadith compiled their books adopting different methods. Masnad and Musannaf are two well known methods of compilation of hadith.

Masnad Collections: Masnad means supported; it refers to the collections of Ahadith in which the material is arranged according to the names of their original narrators irrespective of their subject matter or theme. Ahadith which form a part of the Masnad collections are gathered according to the name of the first transmitter who is a companion. The entire Isnad is mentioned which allows the hadith to be traced back to Prophet Muhammad (p.b.u.h). Such a collection is helpful in studying the life and work of a particular narrator. The best example of this kind of collection is Masnad Ahmed bin Hanbal, the book begins with the Companions who were closest to the Prophet (p.b.u.h); his wives, the four Rightly Guided Caliphs and the ten blessed Companions, etc. For example, there are chapter by the name of Masnad Abu Bakr, Masnad Umar etc.

Musannaf collection: in this type of collection the traditions are arranged according to the subject matter. The word Musannaf literally means 'a compilation with divided up Ahadith. All traditions reported by various narrators on a particular theme were put together in one chapter. The compilers examined the Matn rather than the Isnad. For example, chapters on inheritance; purification, sale; marriage and divorce etc are part of Musannaf compilation. Al- Muwatta of Imam Malik is one of the earliest collections of this type. In later stage six authentic books were compiled using this principle. Musannaf compilation is helpful in understanding the teachings relating to a particular subject matter or topic.

Main Features of the Six Authentic Books

1. Sahih Bukhari. (195-256 AH/ 810 CE) It was written by Muhammad bin 'Abdullah 'Ismael al-Bukhari. He had a sharp retentive memory; he learned Hadith from a very early age. He travelled throughout the Muslim world for nearly forty years for the collection of Hadith. He went to meet every traditionalist.

Bukhari set strict criteria for selecting the hadith. First, the lifetime of a narrator should overlap with the lifetime of the authority from whom he narrates. Second, it should be confirmed that narrators have met with their source persons. They should also clearly state that they obtained the narrative from these authorities. He accepted the hadith only from those who, according to his knowledge, not only believed in Islam but practiced its teachings.

His Sahih is next to Qur'an in authenticity and is most reliable and original Book. He selected nearly 7275 out of 600,000 traditions. He compiled them into 97 books according to the subject matter. The first book was "The Start of the Revelation to the Messenger of Allah", the last book was "Tauhid". Some of other books are that of ablution, Salat, fasting, hajj, marriage, inheritance, divorce, sales and agriculture etc. Imam Bukhari did not accept any tradition unless all the narrators were reliable and until there was proof that one reporter met another.

He started the chapters with a verse from the Qur'an on the related teaching. If six narrators narrated the tradition, it was taken to be six traditions. The same tradition is reported in more than once, under different chapters, so if the repetitions are disregarded, the numbers of distinct traditions are reduced to 2760 in Sahih Bukhari. All the other works are based on this book. It is reported that he would first take a bath then perform two rakat prayer and pray for guidance before writing any hadith in his book.

Ahmed bin Hanbal and 'Yahya ibn Main and other scholars of the time reviewed his book and accepted its authenticity.

2. Sahih Muslim. (304-216 A.H.) It was written by 'Abdul Hussain Muslim bin al Hajaj al-Nishapuri- Qushaieri. He travelled to many places to learn Hadith. His Sahih contains 9200 traditions selected out of 300,000. Sahih Muslim is divided into 43 books. According to Munthiri, there are a total of 2,200 Ahadith (without repetition) in Sahih Muslim. It is considered next to Bukhari in accuracy and authenticity. Any tradition accepted by Bukhari and Muslim has been termed as "*muttafequn allaihi*" or agreed upon". It is somewhat superior to Bukhari's in details of arrangement of traditions. Both Sahih Muslim and Sahih Bukhari are the most authentic books of hadith.

Later the scholars simplified the procedure to some degree, and other works appeared which were based on both these two Sahih books. Baghawi for instance removed the Isnad and brought together the hadith of both the Sahih on the same topic, in one chapter and added to them the hadith from other reliable sources in his Misbah -a-Sunnah. Later Tabrizi revised it, and mentioned

the source from where the hadith was originally found making the text more reliable and gave it the name of Mishkat –al-Masabih.

3. Sunnan Abu Dawood (202 - 275 AH) was written by imam Abu Dawood is an important work on traditions; it especially deals with traditions related to Muslim laws. Abu Dawood collected 500,000 hadith, but included only 4,800 in this collection. It is regarded as fourth in strength of the six authentic books. It took him 20 years to collect the Ahadith.

Abu Dawood travelled widely to meet the leading traditionists of his time to acquire reliable Ahadith. He quoted the sources through the hadith they reached him. He collected Ahadith which no one ever assembled together. His Sunnan became the basis for Islamic laws and Fiqh. However, Abu Dawood pointed out defect in such reports.

4. Jam'e Tirmidhi. (209-279 AH) It was written by Abu 'Isa-al-Tirmidhi. It is one of the six authentic books. It took him about twenty years to complete his Jam'e. It contains 3,956 Ahadith, of which 83 are repeated. It is divided into fifty chapters. - 83 / 3873

Tirmidhi omitted the major portion of the hadith and only mentioned that part which was relevant to the heading. He was the first man to determine the names, surnames, and title of the narrators of Ahadith and tried to fix the degree of their reliability by inventing peculiar names of each tradition and classified it whether it is authentic or weak, etc. He gave an explanation to all the difficult Ahadith. The book does not contain any fabricated hadith. He accepted mursal hadith when it was supported by a chain of narrators which was not broken.

Jami Tirmidhi has been categorized as fifth amongst the six most authentic, according to some it should have held the 3rd position, however since it has some weak narrators its status has dropped

5. Sunnan Nasa'i. (214-303 A.H) It was written by Abu 'Abdur Rahman An Nasa'i. It contains roughly 5700 Hadith (with repetitions) in 52 books. He wrote different chains of the narrator of hadith and pointed out the differences in the wordings. He discussed the weak points of tradition and their reasons. He verified whether the narrator met his teacher or not, whether the Hadith is Muttasil or Mursal, at places he explained the meaning of difficult words. His collection is unanimously considered to be one of the six authentic books of hadith, but it contains many weak and doubtful traditions.

6. Sunnan ibn Majah. (209-273 AH) It was written by Mohammed ibn Yazid ibn Majah. It contains over 4,000 Ahadith in 32 books divided into 1,500 chapters. About 20 of the traditions it contained were later declared to be forged; such as those dealing with the merits of individuals, tribes or towns. Its position was not settled as six authentic books till the 14th century. Scholars such as Nawawi and ibn Khuldun excluded the Sunnan from the generally accepted books; but later it was included in six books.

Compilers of the Hadith

Muhammad bin Isma'il al-Bukhari

Imam Abu Abdullah Muhammad bin Isma'il bin al-Mughirah al-Bukhari was born on 13th of Shawwal 194 AH in Bukhara, a town in Turkestan. His father died while he was still in his infancy. He was brought up by his mother who provided him with the best education.

Imam Bukhari was known for his extremely good memory and devotion to learning from his early childhood. It is said that while he was still in his teens, he had memorized seventy thousand Ahadith.

At the age of 16, he went to Makkah for a visit with his mother but prolonged his stay to gain knowledge from the great scholars of Makkah. At the age of eighteen, he wrote his first book on the subject of the Prophet's (p.b.u.h) Companions and their immediate successors, and later a book on history called "Al-Tarikh-al-Kabir".

Bukhari found the earlier works to be mixture of Sahih, Hasan and Da'eef Hadith. This aroused his interest in compiling ahadith whose authenticity was beyond doubt. He was encouraged by his teacher, Ishaq Ibn Rahwayh, who urged him to compile a book of only authentic Ahadith.

Bukhari said that he met about 1800 persons, each of them had a hadith of the Prophet (p.b.u.h), but he wrote only from those who passed the strict criteria he had laid for acceptance of the hadith. He travelled thousands of miles and visited innumerable cities and towns to collect Ahadith. He wrote several books on Ahadith including al-Adab al-Mufrad, which is a collection of Ahadith on ethics and manners.

He was so particular to establish truthfulness and honesty of the narrator that once he travelled hundreds of miles to meet a particular person; when he arrived there, the man asked him to wait for him till he finished his chores. He saw the man showing an empty meal bag to his horse that had been grazing on a distance to make it come to him. Bukhari immediately left as he realised that the man was not honest.

Bukhari spent sixteen years in research and collected about 300,000 Ahadith and memorized 22000. He selected 7,275 Ahadith, whose genuineness and accuracy he established. If the duplicates are taken away, the Sahih only contains about four thousand Ahadith.

Bukhari spent the last twenty-four years of his life visiting other cities and scholars. He travelled to Damascus, Cairo, Baghdad, and Basra, Makkah and Medina etc. where he taught the hadith he had collected. In every city that he visited, thousands of people would gather in the main mosque to listen to him recite Ahadith.

Imam Bukhari died on 1 Shawwal, 256 AH/ 870 AD. At the age of 62 years in a small town near Samarkand, Tadzhikistan.

Muslim ibn al-Hajjaj

Abu al-Husayn 'Asakir ad-D n Muslim ibn al-Hajjaj al-Qushayri known as Muslim. He was born in the town of Nishapur in Khorasan in 202 AH / 819-875- He belonged to the Arab tribe of Qushair of Rabi'ah clan.

Imam Muslim travelled widely to collect hadith in Arabia, Egypt, Syria and Iraq and attended lectures of some of the prominent Muhadithun of his time like Ishaq b. Rahawayh, Ahmad bin

Hanbal and many others. He settled in Nishapur where he met Bukhari, and developed a life-long friendship with him.

Muslim was also influenced by Muhammad ibn Yahya al-Dhuhali and attended his lectures regularly, but later they parted ways when difference of opinion arose.

He had a wide circle of students, who learnt Hadith from him. Some of them occupy a very prominent position in Islamic history, such as Abu Hatim Razi, Musa ibn Harun, Ahmad ibn Salama and Abu 'Isa Tirmidhi, etc

Imam Muslim compiled many books and treatises on Hadith. The most important of his works is the compilation of the Hadith collection Al-Jami 'As-Sahih, which is famous by the name of Sahih Muslim. Some scholars of Hadith opine that in some respects it is the best and most authentic collection of Ahadith. Imam Muslim collected 3,00,000 Ahadith, but after careful scrutiny, he selected only 4,000 Ahadith for this collection.

Imam Muslim died at the age of fifty-five in the year 261AH/875AD and was buried in Nishapur. He spent most of his time in learning, compiling, teaching and transmitting hadith.

Abu Dawood

Abu Dawood Suleiman ibn Ash'ath originally belonged to the tribe of Azd in Yemen. He was born in Sijistan, a province of Afghanistan to day, in the year 202AH. /817AD.

After completing his education, Abu Dawood settled in Basrah. He was the foremost scholar of hadith in Basrah at the time. He was held in high esteem by the authorities in his time. The Abbasid caliph al-Muwaffaq, had deep respect for him. He visited him at his residence and asked him to teach his children at the palace but he refused.

Abu Dawood travelled extensively as early as the age of fifteen. He visited Makkah, Kufa, Egypt, Aleppo, Harran, Damascus, Balkh, Rayy and Khurasan and Merve. He learned hadith from eminent scholars of those cities. According to some sources the numbers of Abu Dawood's teachers from whom he himself narrated and recorded in his Sunnan were about 300. He also gained knowledge from Ahmad ibn Hanbal, while he was in Baghdad and was greatly influenced by him. Isa Tirmidhi and Imam Nasa'i were amongst his prominent students.

While collecting hadith Abu Dawood followed the principles that a weak was always preferable to a person's individual opinion, so long as the weak hadith did not go against the more authentic evidence.

He compiled twenty-one books related to Hadith. He was known for piety and worship of Allah

Muhammad ibn Eisa -Tirmidhi.

Imam Abu 'Eisa Muhammad bin 'Eisa At-Tirmidhi was born in 'Tirmidhi', a small city in the present Uzbekistan in the year 209 A.H. (824 A.D) during the reign of the Abbasid caliph Mamoon al-Rashid. The Abbasid caliphate was great patron of the scholars and scientists. He grew up in an environment of learning. Imam Tirmidhi dedicated his life to the field of Hadith. He obtained basic knowledge in his hometown, and then travelled to Hejaz, Egypt, Syria, Kufa, Basra and Baghdad, and obtained the knowledge of hadith from the eminent scholars of his time such as Imam Bukhari, Imam Muslim, and Imam Abu Dawud.

Imam Tirmidhi had an exceptionally good memory; he never forgot anything he heard. He was

known for his piety, knowledge, piety and abstinence (zuhd). He would weep excessively out of the fear of Allah so much so he lost his sight towards the end of his life.

Imam Tirmidhi had a large number of students from all over the world. Some of the famous ones include: Haytham ibn Kulayb al-Shami, Ahmad ibn Abdullah al-Marwazi and Ahmad ibn Yusuf al-Nasafi. He wrote many books on hadith.

Abu Abdur-Rahman Nasa'i

Abu Abdur-Rahman Ahmed ibn Shuaib was born in the year 215 A.H in the city of Nasa, situated in Khurasan, which was a centre for Islamic Knowledge, where millions of scholars were busy in studying Hadith and Fiqh. He attended the gatherings and circles of knowledge in his town.

At the age of 20 years, he travelled to Qutaibah. After that he covered the whole Arabian Peninsula to seek knowledge from the eminent scholars of that period. He travelled to Iraq, Kufa, Hejaz, Syria and Egypt in his quest for knowledge. Amongst his teachers were the great scholars of the time like Ishaq ibn Rahweh, Imam Abu Dawood, and Qutaibah ibn Sa'eed. He settled in Egypt, where he started teaching hadith and narrating them and came to be known as Hafizul Hadith. He was one of the most knowledgeable people in Egypt.

During his stay in Damascus, he noticed that people held great prejudice and enmity towards Ali (Ra), as they were influenced by the Umayyads. He wrote a book about the merit of Ali (Ra) and started lecturing it from a mosque, people accused him to be a Sh'iah, and they beat him severely; as a result he received serious injuries. He asked someone to take him to Makkah where he died of the wounds.

Many eminent scholars of that period were amongst his students, like Imam Abul Qasim Tabarani, Sheikh Ali, the son of the famous Muhaddith, Imam Tahawi, and many others.

He was an extremely pious person and would spend the night in worship of Allah, and would fast every alternative day and would perform Hajj nearly every year. He was a straightforward and a truthful man. He wrote about 16 books. His Sunnan Asughra is amongst the six authentic books.

Ibn Majah

Abu `Abdullah Muhammad ibn Yazeed Ar-Rebai known as Ibn Majah, was born in Qazween in 209 AH (824 CE). Qazween at that time was capital of knowledge and centre of scientific activities, where scholars and jurists assembled in quest of knowledge. The Abbasid Empire was at its peak of civilization and power at the time. Caliph Al-Mamoon patronized the scholars and the scientists. Ibn Majah lived his early life within that scholarly atmosphere and participated in scholarly discussions and gained knowledge of hadith and other religious sciences.

He travelled widely in pursuit of knowledge of hadith. Ibn Majah started his journey in 844 CE at the age of 22 and travelled to Khorasan, Basra, Kufah, Baghdad, Damascus, Makkah, Madinah, and Egypt.

He was instructed by a number of highly knowledgeable scholars of the time, such as Ibrahim ibn Al-Mundhir, Harmalah ibn Yahya and many others.

After an arduous journey that lasted more than 15 years, Ibn Majah returned to Qazween where he spent the rest of his life writing, classifying, and narrating Hadith. At that time, his fame grew far and wide and people came to him to seek knowledge from everywhere.

→ what rules did the writers of the six authentic books (a) (Sihah Sitta) apply to ensure the authenticity of Hadith. (b) why in your opinion was it important for them to apply these rules

Authenticity of Hadith

(June 2014)
Paper 2

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without this message of Islam might have been distorted

Structure of Hadith

The Hadith consists of two main parts, the chain of narrators (Sanad) and the text (Matn).

Chain of Narrators (Sanad)

The list of the narrators of the sayings or actions of the Prophet (p.b.u.h) is called the sanad. This is explained through the following Hadith, Muhammad ibn Al-Muthanna reported from Abdul Wahab, from Ayub from Abu Qilaabah, from Malik that the Prophet (p.b.u.h) said, **"Pray as you have seen me praying."** (Agreed) In the above Hadith, the sanad or the chain of the narrators is the first part of the Hadith i.e., Muhammad ibn Al-Muthanna reported from Abdul Wahab from Ayub from Abu Qilabbah from Malik that the Prophet (p.b.u.h) said.

Text (Matn)

The text of the tradition or what the Prophet (p.b.u.h) actually said or did is called matn. In the above example the matn is, **"Pray as you have seen me praying."**

Authenticity of Hadith

The writers of the six authentic books applied a very strict criterion in selecting the traditions for their books. They did not accept any tradition that reached them unless they were fully satisfied that it had actually come from the Prophet (p.b.u.h). They checked the chain of narrators as well as the text.

Criteria for the Evaluation of Isnad

- The name, nickname, title, parentage and occupation of the narrator should be known
- The original narrator should have stated that he heard the hadith directly from the Prophet.
- If a narrator referred his hadith to another narrator, the two should have lived in the same period and should have met the one before and the one after him. The chain should not be broken and it went back to the Prophet (p.b.u.h).
- The narrators were pious, honest and trustworthy Muslim; they had good memory, or had written down what they had heard.
- The narrators were of an age at which they could understand the full importance of what they had heard.
- The narrator should not have been accused of lying or committing a crime.
- The narrator should not have spoken against other reliable people.

Criteria for the Evaluation of Matn (text)

- The text should have a pure Arabic style.
- It should not be in conflict with Qur'an or hadith that were more reliable.
- It should not be against the historical facts.
- A Hadith that was against reason or common sense was rejected e.g., promise of a high reward for a small virtue, or severe punishment for the slightest fault, was rejected.
- A Hadith which levelled accusation at the family of the Prophet (p.b.u.h) or his companions was rejected.
- A Hadith reported by a large number of people in different times whose agreement on lie became inconceivable was accepted.

Classification of Hadith

Different kinds of Hadith came into existence according to the rank and degree of reliability. Thus hadith have been divided by the Muslim scholars into two classes:-

1. Hadith Qudsi is the divine hadith, they are the reports of what Allah said, but they are not words of Allah, The meaning of these hadith were revealed to the Prophet (p.b.u.h) and he put them in his own words. The Hadith Qudsi differs from the Qur'an as the Qur'an is the word of Allah unlike the Hadith Qudsi. Some of hadith Qudsi are:

"Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire."

"Spend (on charity), O son of Adam, and I shall spend on you."

"My mercy prevails over my wrath".

2. Hadith Nabawi is the sayings of the Prophet (p.b.u.h).

Categories of Hadith

- i. **The Sahih Hadith (Authentic).** If all the narrators in Isnad and the text fulfil the stipulated conditions the tradition is classified as an accurate saying or action of the Prophet and is called Sahih. This means we can be certain that the Prophet (p.b.u.h) actually said or did what was reported in the tradition.
- ii. **Hassan (Approved).** It is like Sahih tradition except that its narrators or some of its narrators have been found defective in memory in comparison with the narrators of Sahih traditions.
- iii. **The Hadith A-Da'eef (Weak).** If any of the narrator in the Isnad was known to have been a liar, or had a bad memory, or not met the one he was supposed to be narrating from, the hadith is classified as being weak and it is referred to da'eef hadith.
- iv. **Maudoo Hadith (Fabricated).** Sometimes hadith were fabricated, sayings and doings were attributed to the Prophet (p.b.u.h) which he had not said, or done and cannot be used to prove any point of law.

With regards to their acceptance, the ahadith have again been divided into two important classes:

- **Mutawatir.** It is a hadith reported by a large number of people in different times whose agreement on a lie became inconceivable, making it authentic.
- **Ahad** (single or isolated). These were the ahadith whose chains of narrators were broken or had traditions that were less widely accepted. They were therefore less authentic. If their narrators were truthful and honest, they were accepted. Otherwise, they were rejected.

Ahad is divided into three subdivisions:

- **Mashhur** (Well known). It is a hadith which, though known publicly by a great majority of people, does not possess the character of universality. It was narrated by three narrators at every stage.
- **Azeez** (Strong or Corroborative). It is a hadith narrated by two narrators in all ages.
- **Ghareeb** (Rare or Unfamiliar). It is a hadith that rests on the evidence of a single narrator at any particular time.

Use of Sunnah in Legal Thinking

The Sunnah of the Prophet (p.b.u.h.) is a primary source of law. It comes next to the Qur'an. Sunnah literally means the sayings and the actions of the Prophet (p.b.u.h.) or approval of actions of others by Him. Based on this Hadith can be divided into three parts:

- **Quol:** The sayings of the Prophet (p.b.u.h.). Example (actions are judged by intentions)
- **Fi'el:** The actions of the Prophet (p.b.u.h.) Example (prayed Tahajud)
- **Taqreer:** Something happened in front of the Prophet, and he kept quiet, showing his tacit approval. Example (cooked lizard was brought to Allah's Messenger, he refused to eat however he did not stop others from eating it) (Muslim)

The word Sunnah literally means a way of life, code of conduct. Technically, it is the utterance of the Prophet (p.b.u.h.) known as Hadith or his personal acts and acts of others tacitly approved by him. In short, Sunnah is what was practiced and Hadith is the saying of the Prophet (p.b.u.h.) and is the record of what was practiced.

The Sunnah also refers to religious duties namely that which is recommended although not obligatory.

Allah commands the Muslims to obey the Prophet (p.b.u.h.), ***"Obey Allah and obey the Prophet."*** (At-Taghabun 64:12) Again He says, ***"Whatever the Prophet gives you take it, whatever he forbids you refrain from it."*** (Al-Hashr 59:7) And, ***"He, who obeys the Apostle, obeys Allah."*** (An-Nisaa 4:80) and ***"We sent not an Apostle but to be obeyed in accordance with the will of Allah."*** (An-Nisaa 4:64)

The Prophet (p.b.u.h.) said, ***"I leave with you two things. If you hold fast by them both, you will never be misguided, the Book of Allah and Sunnah of the Prophet."*** (Muwatta) The Prophet (p.b.u.h.) during his farewell Pilgrimage said, ***"And I have left among you a thing which if you adhere to, you will never be misguided after this, the Book of Allah and what you get from me by questions."*** (Sahih Muslim)

The Prophet (p.b.u.h.) was divinely guided, he was inspired to say and do, ***"Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him, He was taught by one mighty in Power."*** (Najam 53:4)

The life of the Prophet (p.b.u.h.) is a role model for the Muslims, the early Muslim community observed the Prophet (p.b.u.h.) closely and recorded all his saying and his actions and passed it on to the future generations of the Muslims to serve them as a guidance; these documents show us the way he lived his life e.g. the way he spoke; dressed; and conducted daily affairs. His judgment and opinion on different matters were recorded and preserved which served as legal rulings and guidance for his followers. The Prophet (p.b.u.h.) laid down principles of law regarding every aspect of life; personal, community and family relations; political, social and economic matters such as, buying, selling, contracts and inheritance, marriage and divorce etc.

Relationship of the Qur'an with the Sunnah

i. Firstly, the Sunnah may consist of rules that merely corroborate and reiterates the Qur'an. The Quran says ***"Devour not each other's properties unlawfully unless it is through trade***

ii. The Sunnah explains the Quran. It clarifies and explains details of what is stated generally in the Quran. Many injunctions of the Qur'an cannot be understood without the help of the Sunnah.

The Qur'an explains the role of the Prophet (p.b.u.h.), ***"and We have sent down unto you (also) the Message; that you may explain clearly to men what is sent for them and that they may give thought."*** (An-Nahl 16:44) In another place, it says, ***"We have sent down to you the Book in truth that you might judge between men as guided by Allah"***.(An-Nisa 4:105)

iii. Sometime the injunction of the Quran is in general form; the Sunnah restricts or qualifies it. The Quran orders to cut the hands of a thief. ***"As to the thief male or female cut off his or her hands."*** (maidah5:38) The Sunnah restricts this, to the thief who steals wealth equivalent to the Nisab and steals from the protective custody.

iv. The Prophet (p.b.u.h.) also laid down the laws when the Qur'an was altogether silent. The division of inheritance is clearly stated in the Qur'an, but leaving of wealth for the non-Muslims relatives is not mentioned in the Qur'an. In the Sunnah, we find that the Prophet (p.b.u.h.) said, ***"A Muslim may not inherit from a non-Muslim, nor a non-Muslim inherit from a Muslim."*** (Agreed)

Importance and Significance of Hadith in the Thought and Actions of the Muslims

The Sunnah of the Prophet (p.b.u.h.) constitutes his saying, actions, and his tacit approval. Allah commands the Muslim to follow the Prophet (p.b.u.h.), ***"O you who believe! Obey Allah and obey the Apostle and those charged with authority among you."*** (an-Nisa 44:59) The Quran lays down the basic principles of Islam, while the Prophet (p.b.u.h.), explained, elaborated, interpreted and acted on those principles, the role of the prophet is explained in the Quran, ***"(We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto you (also) the Message; that you may explain clearly to men what is sent for them and that they may give thought"*** (An-Nahl 16:44)

The Prophet (p.b.u.h.) passed through different stages in life, he faced hardships, rejection and persecution in Makkah. In Madinah he was a successful leader, his actions in all situations provides Muslims a model how to emulate him in their personal life as well as public.

The Prophet (p.b.u.h.) was embodiment of good virtues and high moral character. In his private life he was a loving husband and an affectionate father; in his public life he was he was just ruler, a great leader and a wise statesman of great vision. His life, his actions and his saying are a beacon of light for the humanity and his followers. The Muslims are commanded to mould their lives according to the example set by the Prophet (p.b.u.h.), ***"You have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah."*** (Ahzab 33:21)

The life of a Muslim revolves around the teachings of the Quran and the Sunnah of the Prophet, Sunnah plays significant role in shaping the thoughts and actions of the Muslims. In the matter of beliefs the Prophet (p.b.u.h.) commands every Muslim to believe in Allah, His angels, His Books, His Apostles, the Day of Judgment, decree which may be good or bad, Umar bin Khattab narrated, ***"The Holy Prophet (p.b.u.h said, (faith) Iman is that you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil."*** (Sahih Muslim)

In the religious front Prophet (p.b.u.h.) commanded the Muslims to testify that there is no god but Allah and Muhammad is the last messenger of Allah, pray five times a day, fast in Ramadan, give charity and perform pilgrimage, Umar bin Khattab reported, the Prophet (p.b.u.h.) said, ***"Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey."*** (Sahih Muslim)

Sunnah is also significant for the Muslims as it explains the Qur'an. The Quran is a comprehensive book, it lays down the basic principles regarding every aspect of life, however it left the interpretation and explanation of these commandments to the Prophet (p.b.u.h.). Many injunctions of the Qur'an cannot be understood without the help of the Sunnah. The Qur'an tells us repeatedly, ***"Establish prayers and pay charity,"*** (Al-Baqarah 2:43) but it does not explain

the method, conditions; number of rak'ahs, it is the Sunnah which says, ***"Pray as you have seen me praying"***. (Agreed)

The Prophet (p.b.u.h.) laid down the laws when the Qur'an is altogether silent, The Qur'an sets the punishment for fornication as hundred stripes; however it is silent about adultery. The Prophet (p.b.u.h.) set the punishment of stoning to death for adulterer. Jabir bin Abdullah narrated, ***"A man from the tribe of Bani Aslam came to Allah's Apostle and informed him that he had committed illegal sexual intercourse and bore witness four times against himself. Allah's Apostle ordered him to be stoned to death as he was a married person."*** (Sahih Bukhari)

The Qur'an gives the list of the people to whom a person cannot marry, but some of the prohibitions were provided by Hadith, the Prophet (p.b.u.h.) said, ***"A woman and her paternal aunt cannot be united nor a woman and her maternal aunt."*** (Agreed)

The Prophet (p.b.u.h.) laid down principles and laws regarding every aspect of life. He guided the Muslims about the most basic and trivial matters to the most important and highest level of legislative and judicial laws. He gave directions regarding social, moral, religious, political and criminal, economic and financial matters. He provided directives regarding community, family and individual life. A Muslim is guided in all affairs by the Sunnah of the Prophet (p.b.u.h.). Whenever he is faced with any situation or needs guidance as to how to conduct himself, he looks up to the Sunnah.

Prophet (p.b.u.h.) defined and explained the lawful and unlawful, Abdullah narrated, ***"A man said, 'O Allah's Apostle! Which sin is the greatest in Allah's Sight?' The Prophet said, 'To set up a rival unto Allah though He Alone created you.' The man said, 'What is next?' The Prophet said, 'To kill your son lest he should share your food with you.' The man said, 'What is next?' The Prophet said, 'To commit illegal sexual intercourse with the wife of your neighbour.'" (Sahih Bukhari)***

The Prophet (p.b.u.h.) ordered the Muslims to cultivate good virtues and character; be pious, kind and merciful; be truthful and honest in dealings. Act with justice, and forbade them from back biting, cheating jealousy, and pride. Abu Hurairah reported, the Prophet said, ***"Allah's Apostle said, 'Beware of suspicion, for suspicion is the worst of false tales. And do not look for the others' faults, and do not do spying on one another, and do not practice Najsh, and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O, Allah's worshipers! Be brothers!'" (Sahih Bukhari)***

The Prophet (p.b.u.h.) gave directives regarding the rights of fellow beings (huquq -al-ibad). He told the Muslims how to conduct their daily affairs; behave with others, and take care of the needs of other people, Abdullah bin Amr reported he said, ***"Feed (the poor) and greet those whom you know and those whom you do not know."*** (Sahih Bukhari)

He laid down principles regarding economic and financial life of a Muslim, he laid rules and regulations regarding buying, selling, contracts, leases and succession, deposits. He defined the duties of the employer as well as employee. He said ***"Give the labourer his wage before his sweat dries."*** (Ibn-Majah) Sa'eed Khudri reported, Allah's Messenger (peace be upon him) said, ***"The truthful and trusty merchant is associated with the prophets, the upright, and the martyrs."*** (Tirmidhi)

Jabir reported, Allah's Messenger (peace be upon him) said, ***"May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back."*** (Sahih Bukhari) He also said, ***"That one of you takes his rope and then comes out with a load of wood upon his back and sells it, is better than to beg."*** (Sahih Bukhari)

The Prophet (p.b.u.h.) gave Muslims directives in all sphere of life, he taught them how they conduct their daily affairs from cradle to death; birth rites to funeral rites, directives about marriage and divorce, buying selling etc.

Summary

The Compilation of Hadith started during the life of the Prophet. The important compilation of this time was Sahifa Sadiqa and Sahifa Sahiha etc. Important work during the Age of the Companions and the companion of the companions was also done.

In 2nd century the four Sunni school of fiqh emerged. The six authentic books of Sunni collections and four Sh'iah books of hadith were also compiled.

Isnad is the list of the chain of narrators who narrated the sayings or actions of the Prophet (p.b.u.h.).

Matn is the text of the Hadith. Both were checked to determine the authenticity of hadith.

Chapter 7

The Rightly Guided Caliphs

Abu Bakr (R.A.)
(11-13 A.H/632-634 A.D.)

Election

The Prophet (p.b.u.h) did not nominate his successor. After his death, Ansar gathered at the place of "Saqifah-Bani Sa'ad" to discuss the appointment of a Caliph. When Abu Bakr and Umar (R.A.) were informed about this gathering, they also went there accompanied by a number of eminent Muhajireen like Abu 'Ubaidah bin al-Jarrah.

Much discussion went on about the selection of the caliph. The Ansar wanted that the caliph should be chosen from amongst the Ansar in view of their great sacrifices for Islam. However, Abu Bakr (R.A.) argued that the Arabs would not agree on any "Amir" other than a person from the Quraish. Hearing Abu Bakr (R.A.), the Ansar suggested that two Amirs (caliphs) might be elected; one from amongst the Quraish and the other from amongst the Ansar." Umar (R.A.) objected to this idea as it would create confusion because of two Amirs. At that point 'Ubaidah bin Jarrah said, **"O Ansar, You were the first to uphold Islam, Do not be the first also to sow the seed of dissent in it."** The Ansar immediately withdrew their claim, saying since the Prophet belonged to the tribe of Quraish, and the Quraish had preference over them. Abu Bakr (R.A.) proposed the name of Abu 'Ubaidah bin al-Jarrah and Umar, however 'Umar said (to Abu Bakr), **"No but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to Allah's Apostle."** So 'Umar took Abu Bakr's hand and gave the pledge of allegiance and the people too gave the pledge of allegiance to Abu Bakr." (Sahih Bukhari)

The Next day a general pledge of allegiance (Bai'at) was taken by the Muslims in the Mosque of the Prophet. Abu Bakr addressed people on this occasion, he said, **"O people! I have been selected as your Trustee, although I am no better than anyone of you. If I am right, obey me. If I am misguided, set me right. The weakest among you is powerful in my eyes until I do not get him his due. The most powerful among you is the weakest in my eyes, until I do not make him pay due rights to others. I ask you to obey me as long as I obey Allah and His Messenger. If I disobey Allah and His Messenger, you are free to disobey me."**

Expedition to Syria

The Prophet (p.b.u.h) before his death had appointed Usamah (R.A.), to lead an expedition against Syrians in order to avenge the death of his father Zayd. When Usamah was about to leave, the news of the demise of the Prophet came and the departure of the army was postponed. After becoming the caliph, Abu Bakr considered sending the expedition as his first task. However,

in view of the peculiar circumstances some companions urged him to postpone the Expedition, as the troops were needed for countering internal uprising. Some argued that the command should be changed, as Usamah (R.A.) was inexperienced. Abu Bakr (R.A.) refused to change his decision and said that he could never alter the decision taken by the Prophet (p.b.u.h.). At last the army led by Usamah left for Syria and only after forty days returned to Madinah with a great victory,

The Problems Faced by Abu Bakr

After the death of the Prophet (p.b.u.h.), rebellions on all sides of Arabian Peninsula were on rise. Christians and Jews were filled with unrest. Apostasy raised its head among some tribes; some declared themselves as prophets, while others refused to pay Zakat. All these problems created a lot of unrest.

The Rida Wars (Apostasy Wars)

Abu Bakr decided to take strict action against those who apostasied, he sent an army to crush the movement. He gathered an army and divided it into eleven battalions; each under the command of an experienced commander, and sent them to different parts of Arabia. He instructed them first to call the rebels to Islam, and if they refused to fight them. Some of the rebel tribes submitted to Islam without fighting other, while some persisted, and wars were fought with them.

These battles are known as Ridda wars the Arabic word for apostasy, these battles took place in different parts of Arabia. Abu Bakr was able to crush the rebellion within a year and bring unity to Muslim peninsula.

False Prophets (Musailamah)

The most important Ridda war was fought in central Arabia against Musailamah who belonged to the tribe of Banu Haneefah. Musailamah visited the Prophet (p.b.u.h.) in Madinah during his life time and declared his prophethood on returning back. He wrote a letter to the Prophet (p.b.u.h.) asking him to divide the earth between them; the Prophet (p.b.u.h.) called him Musailamah the liar. The Prophet (p.b.u.h.) died before he could take any action against him. Musailamah allowed his followers some of the unlawful practices like drinking and adultery.

After the death of the Prophet (p.b.u.h.) Abu Bakr (R.A.) sent 'Ikrimah (R.A.) to fight Musailamah and later he sent Shurhbeel bin Hasanah with another column to assist him. However Ikrimah fought without waiting for Shurhbeel to come and he was defeated. When Shurhbeel arrived he too attacked Musailamah and was defeated. At this point Abu Bakr ordered Khalid ibn Waleed to join the Muslim army. A fierce battle took place at Yamamah in 633 AD, in which Muslims emerged victorious; Musailamah was killed by Wahshi who had martyred Hamzah (R.A.) but later had embraced Islam. This battle took place in a garden and great number of men of Banu Haneefah were killed so much so that the place was drenched with blood; for that reason the battle came to be known as the Battle of the Garden of Death. In that battle, about 300 Muslims were martyred. Amongst them many were Huffaz of the Quran.

Aswad Anasi

He rose in Yemen and was known as the veiled prophet as he wore a veil on his face all the time to hide his ugliness. He belonged to the tribe of Ans. He collected a big force and revolt against Islam and invaded Najran and parts of Yemen, Abu Bakr (R.A.) sent an army against him and he was slain

Tulaiha

Tulaiha belonged to the tribe of Banu Asad in northern Arabia. He claimed prophethood during the life of the Prophet (p.b.u.h.). The Prophet ordered actions against him, however he passed

away before the army could advance against Tulaiha. After the death of the Prophet (p.b.u.h.) Abu Bakr sent Khalid bin Walid with four thousand men. Tulaiha was defeated in the battle of Buzakhah and he escaped to Syria. Later he embraced Islam and served in the Muslim army during the caliphate of Umar.

Sajjaha

Sajjaha belonged to the tribe of Banu Tamim. A number of chiefs of this tribe including Malik bin Nuwairah repudiated Islam and Sajjaha declared her prophethood and had considerable number of followers. An understanding was reached in the beginning between Sajjaha and Malik but later Sajjaha visited Musailamah in Yamamah and married him and accepted his prophethood. Later she returned to her tribe; however her marriage to Musailamah had undermined her position. She lived in obscurity for the rest of her life. When Muslims conquered Iraq, she accepted Islam with the rest of her tribe.

Abu Bakr sent Khalid bin Walid to the tribe of Banu Tamim. Most of the Banu Tamim re-embraced Islam.

Refusal to Pay Zakah

Some tribes refused to pay Zakah. Seeing the development Abu Bakr (R.A.) called a meeting of "Majlis-Shura" (Advisory Council) and sought its advice. Most of the companions were not in favour of action for the time being, because of the wars against false prophets and other threats. However, Abu Bakr (R.A.) was firm on taking strong and prompt action so that others might learn a lesson, he declared, ***"I swear by Allah I will fight alone, if others do not support me against anybody, who so ever refuses a single she goat-kid due on him in Zakat"***. (Sahih Bukhari) The tribes launched an attack on Madinah, but the Muslims under the command of Abu Bakr repulsed this attack. Soon after that, they sent their delegation to offer allegiance and to pay Zakah.

Rebellions

Many states rebelled after the death of the Prophet (p.b.u.h.). One such state was Bahrain whose people had accepted Islam in the lifetime of the Prophet (p.b.u.h.). Soon after his demise, the Muslim governor of Bahrain died and there was disorder in the province. Abu Bakr (R.A.) sent a force that defeated the rebellious tribes. Besides, there were rebellions in the adjoining small states like, Oman, Mahrah, Hadramaut, and Yemen. All the revolts were also suppressed and these states were brought back under the banner of Islam.

Conquest of Persia

The Arabian Peninsula was surrounded by two great Empires of that time. On its north eastern side was the border of Persian Empire (Sassanid) while the Northern part of the Peninsula was bordered by the Byzantine Empire (the Eastern Roman Empire). It consisted of Syria, Palestine, and Egypt. The Persian Empire wanted to wipe out the increasing power of the Muslims who in turn felt threatened by the Persian might. Besides, Abu Bakr (R.A.) wanted to spread the message of Islam. As there was a considerable unrest in the Persian Empire, the Muslims took advantage of the situation, and made raids on the eastern Iraq under the command of Muthanna bin Haritha, who later was joined by Khalid bin Walid (R.A.).

Battle of Chains

Khalid bin Waleed invited Hurmuz, the Persian commander to accept Islam or pay Jizyah or to fight the Muslims. The Persians refused invitation of Islam, and prepared for the battle. A fierce battle took place at Hafir in 633 A.D. The Persians were defeated and their commander Hurmuz was killed. In this battle, the Persian soldiers had tied themselves to one another with chains that

showed their do or die state of mind. Due to that, the battle was known as the Battle of Chains. After the Battle of Chains, some other small skirmishes took place at Madhar, Walja, Ullis, Anber, and Ein Tamr in which the Muslims defeated the Persians one after the other.

Fall of Hira

After these conquests Khalid bin Waleed conquered Hira, Dumatal-Jandal, and Farad one after another. After the fall of Hira the whole of South and most of the North Iraq, was conquered.

Conquest of Byzantine

Byzantines began to conspire against the Muslims in cooperation with the Bedouins tribes on the Syrian border. Abu Bakr (R.A.) raised a big army and divided it into four forces. Each force was put under the command of an experienced general. They marched towards different directions. Abu 'Ubaidah bin al-Jarrah marched to Hims; Amr bin al-'As to Palestine; Yazid bin Sufyan to Damascus; and Shurhbeel bin Hasnah to Jordan. The total number of men were 27,000.

The first encounter of the Muslims took place at Basra in 634 A.D in which the Muslims emerged victorious. Then the famous battle of Ajnadeen took place in which a huge Roman army of two hundred and fifty thousand men fought the Muslims. Again, the Romans were badly defeated. After that success, the Muslim army advanced towards Damascus and laid siege to it. In the meantime, Abu Bakr (R.A.) fell sick. He received the news of the victory of Ajnadeen when he was confined to death bed.

Compilation of the Qur'an

The greatest service Abu Bakr (R.A.) rendered to Islam was the compilation of the Qur'an. In various battles that took place against the rebels and the false prophets, a number of Companions who had memorized the Qur'an (Huffaz) were martyred.

Umar (R.A.) advised Abu Bakr (R.A.) to compile the Qur'an in the form of a book before it is lost. Abu Bakr (R.A.) was hesitant in the beginning, as the Prophet (p.b.u.h) had not done it, however, after some discussion he agreed, and appointed Zayd bin Thabit (R.A.) to compile the Qur'an.

Administration of Abu Bakr

Abu Bakr laid foundation of a truly democratic state. Following the teachings of the Qur'an and the traditions of the Prophet (p.b.u.h), Abu Bakr conducted the affairs of the government by consultation. He discussed all state matters with **Majlis-Shura** before making any decision. He divided Arabia into provinces and appointed governors who were responsible for military and administrative affairs.

Abu Bakr selected all his officers, commanders, and governors on their merit and not because of family, or tribal consideration. He set up a strict standard of accounting for public money. There was no regular police department at the time, but whenever any crimes came into his notice, he took strict action against it in the light of the Qur'an and the Hadith. He consulted eminent companions in case the Qur'an and the Hadith were silent regarding the matter.

Abu Bakr (RA) was the true saviour of Islam. He succeeded in suppressing the apostasy movement by which he saved the young Muslim state. He preserved the integrity of Islam and the sanctity of the traditions of the Prophet (p.b.u.h). He subdued the rebellious tribes and made them pay Zakat and thus he was able to prevent the weakening of Islamic principles. Had Abu Bakr compromised at that time, the subsequent Muslim generations would not have paid Zakat,

saying that the first leader and a close companion of the Prophet (p.b.u.h) did not object to its nonpayment.

Character of Abu Bakr

Abu Bakr was tenderhearted and compassionate. He had a sympathetic heart for the poor and the needy. He devoted all his life for the service of Islam. He bought slaves and set them free, Allah's Messenger (peace be upon him) said, ***"Allah, show mercy to Abu Bakr! He gave me his daughter as wife, he conveyed me to the abode of the emigration, he accompanied me in the cave, and he freed Bilal out of his property."*** (Tirmidhi)

Abu Bakr had great love for Allah and His Prophet (p.b.u.h). From the moment, he accepted Islam, he supported the Prophet (p.b.u.h) in everything he did or said. He placed all his wealth for the services of Islam; he fought many battles for the sake of his faith. After the demise of Prophet (p.b.u.h), he spread Islam to other parts of the world.

When the Prophet died, he comforted them and helped them to overcome the shock by saying, ***"O people! Lo as for him who worshipped Muhammad (p.b.u.h.), Muhammad (p.b.u.h.) is dead. But as for him who worshipped Allah, Allah is alive and dies not."*** (Sahih Bukhari)

He treated people equally and firmly believed that superiority lied i piety and good work. The first day he became the caliph, he delivered a speech, ***"I ask you to obey me as long as I obey Allah and His Messenger. If I disobey Allah and His Messenger, you are free to disobey me."***

He was embodiment of the spirit of Islam. He led a simple life. He was diligent, wise, tactful, and impartial. He adhered strictly to the principles of Islam and worked for the welfare of the Muslim state.

When he recited the Qur'an, he would get deeply touched and would weep bitterly. He took very little for his services as a caliph, A'ishah reported, ***"When Abu Bakr As-Siddiq was chosen Caliph, he said, "My people know that my profession was not incapable of providing substance to my family. And since I will be busy serving the Muslim nation, my family will eat from the National Treasury of Muslims, and I will practice the profession of serving the Muslims."*** (Sahih Bukhari)

Death

Abu Bakr (R.A.) remained Caliph for two years and four months. He died at the age of 61 on Tuesday, the 22nd Jamadi-al-Akhira, 13 A.H. (23rd August 634 A.D.). Before he died, he made a will that all the money he received from treasury as his salary for being the Caliph should be returned after selling his garden

Summary

Caliph Abu Bakr took action against the tribes involved in apostasy movement, and sent armies to fight the false prophets; Musailamah, Aswad Ansi, Tulaiha and Sajjah. he fought with the tribes that refused to pay zakat till they agreed to pay it. He crushed rebellions in Bahrain, Oman and Mahrah, Hadramaut and Yemen in 633 AD. he fought battles against the Persians and conquered South and most of the North Iraq. The Romans were defeated in Basra and in the battle of Ajnadeen in 634. The Muslim had laid siege to Damascus at the time of his death. His greatest service was the compilation of the Qur'an.

'Umar Ibn Khattab (R.A.)

(13-23 A.H/634-644 A.D)

Election

When his illness took serious turn, Abu Bakr, after consulting the leading companions nominated 'Umar (R.A.) as his successor. Some of the companions disapproved his selection because of 'Umar's strictness, but Abu Bakr (R.A.) rejected their opposition saying the burden of Caliphate would make him milder. Since there was no opposition to Abu Bakr's view, 'Umar (R.A.) was declared as the next Caliph. All the companions took allegiance on his hand. After becoming the Caliph, he assumed the title of Amir Al-Mominin.

Conquest of Persia

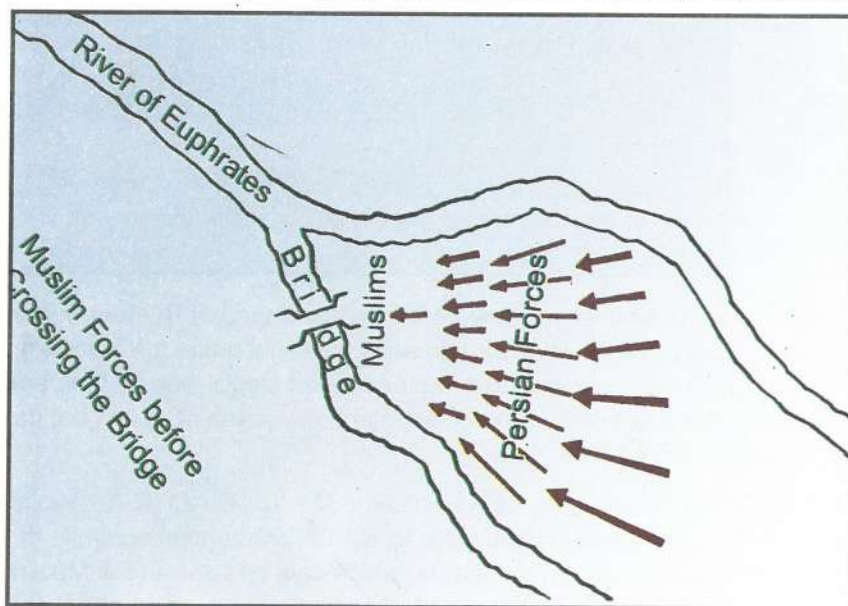
The Persians (Sassanids) were furious at the loss of the Kingdom of Hira. They sent a large army under the command of Rustum, a famous general to fight the Muslims. In view of the growing pressure of the Persians, Muthanna bin Harith requested 'Umar (RA) for reinforcement, as a result an Army was sent. *when ever they felt*

Battle of Namrak (635 AD)

In 634 A.D. Muthanna bin Haritha and Khalid bin Waleed led the Muslims in the battle of Namrak against the Persians. The Persians were defeated. *↑ Rustum (commander of Non Muslims)*

Battle of Bridge (Marwa)(634AD)

Rustum assembled a huge army at the eastern bank of the river Euphrates. The Persian asked the Muslims whether they should cross the river or the Muslims; Abu Ubaidah- Thaqafi, the Muslim commander, acting against the advice of eminent Muslim leaders decided to cross the



river. A bridge of boats was built hence the battle came to be known as the battle of bridge. A fierce fighting took place in the year 634 AD in which the Persians used elephants in the battle, the sight of the elephants frightened the Arabian horses as they were not used to them and they became unmanageable; the Muslims were in chaos. Abu 'Ubaidah ordered the Muslims

to dismount the horses and fight on foot. As a result hundreds were trampled under the feet of the elephants, 'Abu 'Ubaidah was martyred. When the Muslims tried to turn back, the bridge collapsed and about three thousand men were drowned. According to some historians the bridge

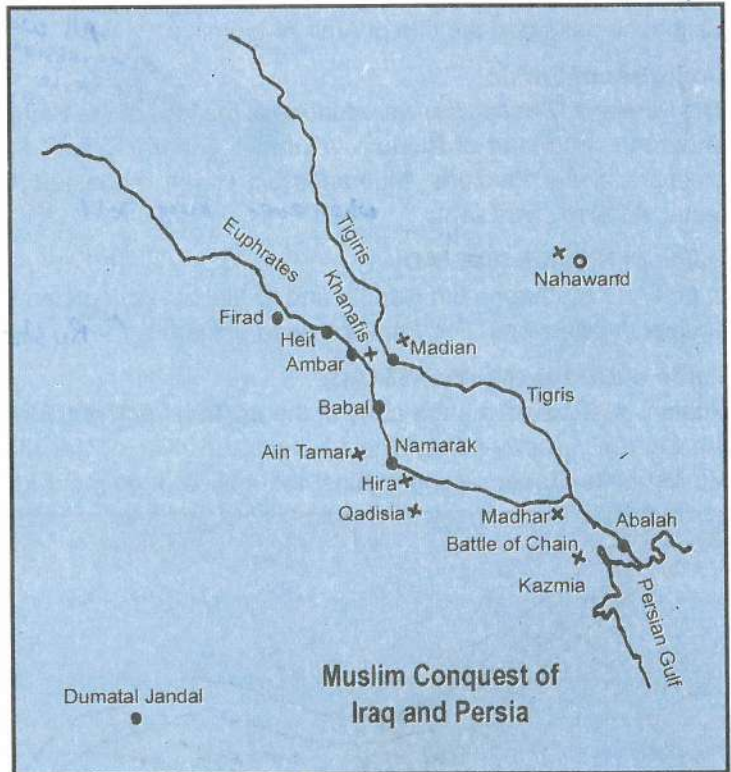
was cut by some Muslims as they thought it would motivate the Muslims to fight vigorously.

Muthanna took charge of the Muslim army and had the bridge reconstructed, and thus he was able to bring the rest of the army back to safety.

Battle of Buwaib (635. AD)

'Umar (R.A.) was shocked at the defeat of the Muslim Army. He gave a call for Jihad and sent reinforcements to Muthanna's army. *sent messengers to all parts of Arabia inviting the Arabs to participate in the war against the Persians.*

Persians also gathered a huge army of two hundred thousand men under the command of Mehran. The number of Muslim army was a little more than 20,000. Both the armies met at Buwaib (near Kufa), situated on Euphrates in (635. AD). The Persians asked the Muslims whether they would like to cross the river or whether the Persians should cross over to their side. The Muslims refused to cross the bridge. The Persians crossed the river to meet the Muslims. A fierce battle took place in which the Persians were defeated. Mehran was killed and the Persian fled in disorder and rushed towards the bridge. However Muthanna had already captured it, which prevented the Persians from crossing the river. As the result of that victory the whole of western part of Persians Empire (now Iraq) came under muslim rule.



Battle of Qadisiyyah (14 A.H. 637 A.D.).

The Persian Emperor, Yazdgird assembled a large army under the command of Rustum. When 'Umar (R.A.) learnt about this, he gave a call for Jihad and an army was sent under the command of Sa'ad bin Abu Waqas (R.A.). The Muslims encamped at a place called Qadisiyyah on the bank of Euphrates. The Muslims offered the enemy either to accept Islam; pay jizyah or fight, but the Persians arrogantly refused the offer and opted to fight.

A fierce battle took place in the month of Muharram, 14 A.H. (June 637 A.D.). Sa'ad (R.A.) was ill, and directed the operations from his tent. The Muslims were about 28,000 in number, while the Persian army was 120,000. The Persian had used elephants, which caused panic in the Muslim ranks. However Muslim archers pierced the eyes of the elephants and cut their trunks. The blind elephants ran towards the Persian army and destroyed their ranks. Both the side fought gallantly and the battlefield was strewn with the body of the warriors. The battle continued for three, in which eventually the Persians were defeated and their commander Rustum was killed.

The battle of Qadisiyyah proved to be decisive in the history of Islam. It shattered the strength of the Persian Empire. Many people of the conquered areas accepted Islam.

Fall of Madain

Following the victory at Qadisiyyah, the Muslims chased the Persians. They captured Babal, Kutha, Bahrahsher, and conquered Madain, the capital of Persia, Yazdiger fled with his family leaving behind great treasures. With this victory, the whole of territory between the Euphrates and the Tigris came under the Muslims.

Battle of Jalula.

The Persian Emperor took shelter in Hulwan and started preparations to attack the Muslims. Sa'ad bin Abu Waqas (R.A.) after consultations with Umar (RA) sent an army to face the Persian army at Jalula. Muslims laid siege to Jalula which lasted for seven months. A fierce battle was fought under the command of Hashim and Qa'qa in April 637, and the Persians were defeated and the inhabitants of Jalula surrendered on the terms of Jizyah. The Muslims advanced and captured Hulwan where Yazdgird was staying. He fled to Isphan, then to Kirman and to Balkh and finally settled in Merv.

Battle of Nahawand (642 A.D.)

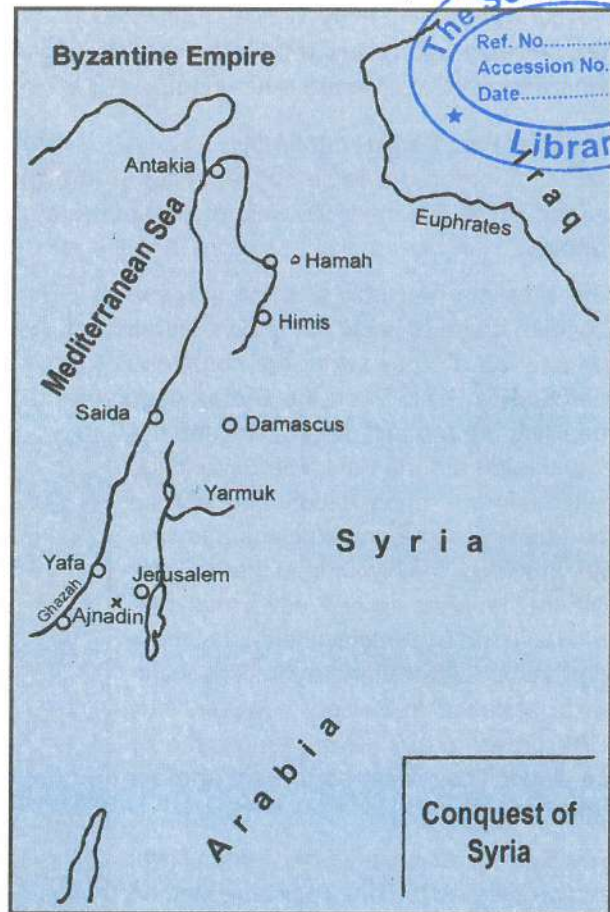
A fierce battle took place at Nahawand in 19 A.H. (642 A.D.) in which the Persians were completely defeated. Thereafter a number of small battles took place and the Muslims conquered Hamadan, Azerbaijan and Armenia by the year 21 A.H./ 644 AD. Ultimately the whole of Persia came under the rule of Muslims by the year 23 A.H.

Battles with the Byzantines

The Muslims under the leadership of Khalid bin Waleed had captured Hims and Qinnasrin and had laid siege to Damascus at the time of the death of Abu Bakr (R.A.). The Muslims conquered Damascus during the reign of Umar (R.A.).

After the fall of Damascus, Hims and other places, the Romans fled to Antioch where Heraclius was staying and they appealed him for help against the Muslim armies. Heraclius was furious and he sent a huge army to fight the Muslims.

In order to face this big army, the Muslims left some of the places they had occupied and returned



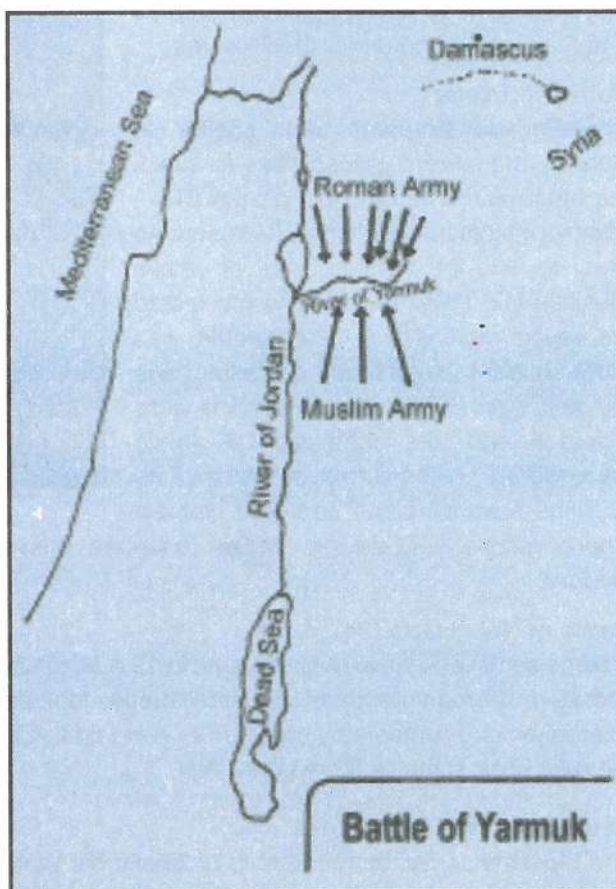
to safer border. When the Muslim armies were leaving the conquered places they paid back the "Jizyah" they had received from the non-Muslim inhabitants of those places saying: "Since we cannot protect you, we are returning it."

Battle of Fahl (14AH / 635AD)

Heraclius ordered a large concentration of the Byzantine forces at Beisan, to the west of the Jordan River. His objective was to prevent the Muslim forces in Syria from communicating with Arabia.

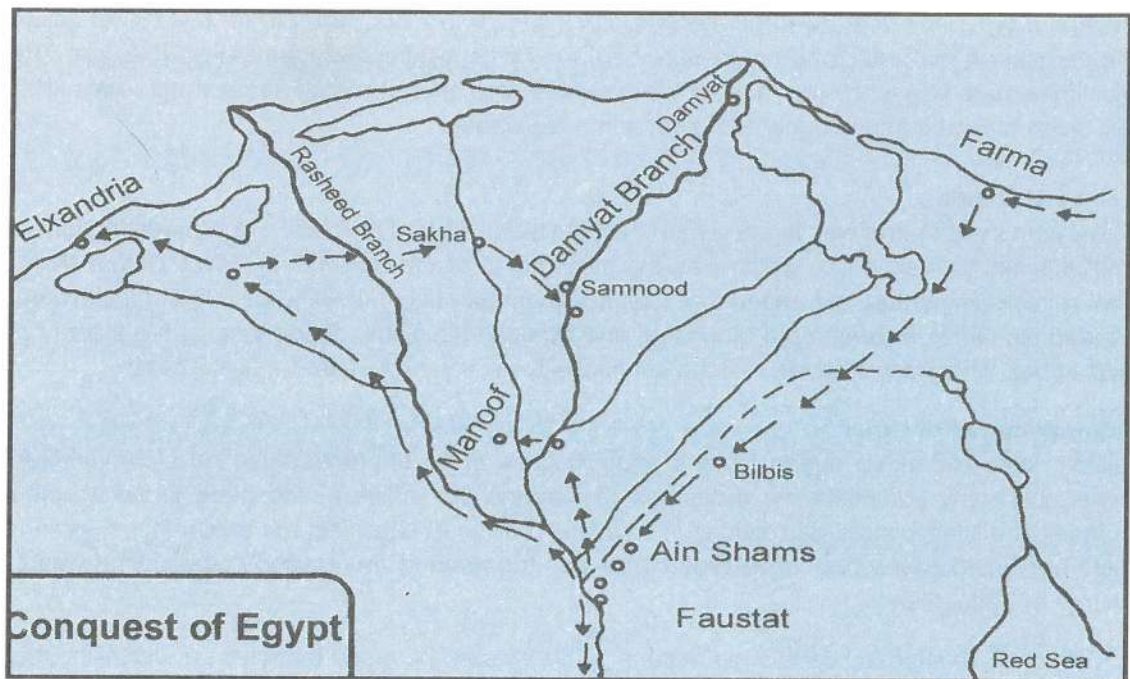
The Muslims had only a small garrison at Fahl, at some distance from Beisan. When Abu Obadiah came to know of the concentration of Byzantine forces at Beisan, he held a war meeting and left a corps under the command of Yazid at Damascus. The rest of the Muslim forces marched to Fahl. When the Byzantines came to know of the Muslim advance, they dammed the River Jordan and thereby flooded the countryside around Fahl. The Byzantines asked for negotiation and offered the Muslims some areas adjacent to Arabia provided they withdrew from Syria. But the Muslims turned down the offer and gave the Byzantines their usual three alternatives. After that the Muslims wanted to advance to Beisan; however, they were prevented by the marsh caused by the flood. They returned to Fahl and decided to wait.

The Byzantines crossed the Jordan River and proceeded to Fahl. They launched an attack on Fahl on January 23rd, 635. The Muslims steadily withdrew until they were on firm ground beyond the flooded area. Then the Muslims charged. The Byzantines were caught in the trap that they had set up for the Muslims and thousands perished in the marsh. Because of the mud, the battle of Fahl came to be known as the Battle of the Mud. After that the Muslims crossed the river and captured Beisan and proceeded to Tabariyya. With the fall of Tabariyya, the whole of Jordan came under Muslim rule.



Battle of Yarmuk (15 A.H/636A.D) ✓

The Muslims gathered along the river Yarmuk, a tributary of the river Jordan, the Romans wanted to drive the Muslims out of Syria through negotiations, however they failed. The Muslims invited the Romans to accept Islam or pay jizyah, but the Romans refused. A fierce battle took place in 636 A.D. The Romans were several times larger in number than the Muslims. In the beginning of the



battle the Muslim army was under the command of Khalid bin Walid (R.A.) but during the battle 'Umar (R.A.) took the command from him and appointed Abu 'Ubaidah bin Jarrah (R.A.) as the Commander of the Muslim army.

A fierce battle was fought that lasted for six days in which the Romans were eventually defeated. About one hundred thousand Romans were killed in this battle. Muslim casualties were three thousand.

The battle of Yarmuk was a turning point in the history of Byzantine Empire. In that battle, the power of Byzantine was completely crushed and Syria fell in the hands of Muslims forever.

Conquest of Jerusalem (16 A.H /635 A.D.), ✓

After the capture of Antioch, and other key cities of Byzantine Amr bin al-'Alas led the Muslim Army to Jerusalem. Later Abu 'Ubaidah (R.A.) and Khalid bin Walid (R.A.) joined him. They laid siege to the city of Jerusalem; the inhabitants offered a peaceful truce provided the Caliph came in person to sign the treaty. As a result 'Umar (R.A.) came to Jerusalem; he was accompanied by his slave. They had one camel on which each of them rode by turn.

'Umar (R.A.) signed a treaty in the year 16 A.H. /635 A.D , according to which the inhabitants of Jerusalem were granted complete security of their life and property, freedom to practice religion and safety of their places of worship. When the people of Ramla and other towns learnt about the agreement, they also rushed to make similar treaties with the Muslims and thus the entire Palestine came under Muslim rule

Conquest of Egypt (17 A.H. (638 A.D.),1 ✓

Egypt was a great danger to the security of Arabia as it was a powerful Byzantine province. The Romans were plotting to regain the territories conquered by the Muslims and to attack them

through Egypt. Therefore, towards the end of 17 A.H. (638 A.D.), Amr bin al-'Aas (R.A.) asked the permission of the Caliph and prepared an army of four thousand men to invade Egypt. The Muslims entered Egypt by the route of Wadi al-Arish and after attacking some small towns; they laid siege to Fustat and conquered it after some resistance.

Fall of Alexandria,

The Byzantine Emperor was furious when he learnt about the fall of Fustat. He sent reinforcement and supplies to Alexandria, which was the strong hold of the Romans in Egypt. 'Umar (R.A.) sent reinforcement and four experienced leaders came amongst them were Zubair bin Awwam, Miqdad bin Omer, Maslama bin Mukhalad and Ubaidah bin Samit. Siege was laid to the city of Alexandria, which lasted for six months but finally it was conquered after a fierce battle.

Administration of Umar

Islamic state expanded during Umar's reign. It grew at an unprecedented rate. 'Umar (R.A.) undertook many administrative measures to manage the affairs of the state in an effective manner. The Islamic state was divided into several provinces. Qualified and experienced persons were appointed governors called **Wali**. **Qadi** was the head of the judiciary, while **Amil** was in charge of Baitul-Mal

- Umar (R.A.) imposed certain restrictions on his officers, he made them take undertaking that they would not keep a doorkeeper to ensure easy access to the public), not wear silk clothes, or eat bread made from refined flour or ride Arabian horse.
- He appointed his officers after careful scrutiny. The officer had to submit details of his assets at the time of his appointment and retirement. He kept a strict watch over his officers and heard complaints against them at the season of hajj when all assembled in Makkah.
- 'Umar (R.A.) undertook many administrative reforms. He established an advanced administration for the newly conquered lands, and ordered census of all the Muslim territories. He separated the executive from the judiciary. The judiciary was made completely independent and impartial. He was displeased when a judge showed some respect to him when he appeared in his court as a defendant.
- Umar (R.A.) conducted the affair of the state by consultation. He made Majlis- Shura that comprised of both Muhajirun and Ansar. He discussed all-important matters with his advisor before making any decision. All appointments were made after consultation with Majlis- Shura.
- He established many new departments and institutions e.g. board of inspection, board of revenues, military department, judicial department, police department, jails department and public censor department etc.
- He established department of finance which was called Dewan; it was in charge of the revenues and its disbursement. After meeting the expenditure of the state, the surplus money was distributed amongst

Once 'Umar thought of fixing the upper limit of the amount of dower as he had received complaints from young men, who were asked to pay huge amounts of dower to women for marriage. He was stopped to do so by a woman, who said, "*O 'Umar who are you to put restrictions on our right which Allah has granted to us? Have you not read verse 20 of Surah an-Nisaa?*" (Bukhari) The said verse is *(even if you had given the latter a whole treasure for dower take not the least bit of it back) Instead of getting annoyed, Umar thanked God that there were such people in Ummah who would correct him if he went wrong.* (Bukhari)

the Muslims; the criteria set was their closeness to the Prophet (p.b.u.h). Hence his wives received the highest allowance, followed by those who participated in the battle of Badr. He gave preference to those who accepted Islam earlier and participated in more battles than the others. His own son was given three thousand dirham, while he gave Usamah bin Zayed four thousand saying that Usamah was closer to the Prophet (p.b.u.h) than his son. Even children and the old Dhimmis were given stipends. He also introduced old age pension system.

- The revenues were generated from jizyah, Zakat (poor tax) Kharaj (spoils of war) and Fay (income from crown land). He also levied a tax on the produce of the land called ushr.
- Umar paid particular attention to the expansion of cultivation and construction of irrigation canals.
- Umar (R.A) established new towns like Basra, Musal and Kufa. He made new highways, roads, and outposts on the roads. The conquered lands were surveyed. He devised Islamic calendar after consultation with the eminent companions and ordered that the Islamic calendar should be counted from the first year of Hijrah, and set Muharram as the first month of year.
- He took steps to prevent hoarding and profiteering and checked weight and measurement.
- He made regular army and established cantonments and paid special attention to the needs of the army. The army was divided into cavalry and infantry. He was particular about the welfare of the soldiers. The army lived in cantonments. The Arabs were not allowed to cultivate or acquire land from the natives in the conquered territories.
- He also made special effort for construction of mosques and schools. He also made extension of the Sacred Mosque in Makkah and the Mosque of the Prophet in Madinah.
- Umar (R.A) paid special attention to the well-being of Dhimmis, and settled their matters in consultation with their representatives. Umar (R.A) also ordered the expulsion of the Christian and Jewish communities of Najran and Khayber, when they refused to abide by his orders. He forbade non-Muslims to reside in Hejaz for more than three days.

Character of Umar

Umar was a simple, pious, kind hearted and a just man. He had a great fear of Allah in his heart; he used to worship for long hours. His fear of Allah was so great, that Abdullah ibn Umar (RA) said, "Umar Ibn al- Khattab used to say, ***"If a kid goat would die on the bank of Euphrates, I will have fear that Allah would question Umar for that. Ibn Umar also said, "Umar did not die until he used to fast continuously i.e. consecutively"***. He led a simple, austere life; he did not adopt the pomp of the rulers of the time, his clothes were patched; he slept on bare ground with a brick for a pillow. He ran errands for the widows and poor women who had no one to look after them. During the days of famine, he carried sacks of flour on his back to distribute among the needy.

He was embodiment of softness and strictness. Umar (RA) was available to all his subject. He patrolled streets at night to keep himself apprised of the conditions of people. Umar (R.A) forbade the governors to keep watchmen at their houses so that everybody could see them at any time of the day or the night.

When Umar (RA) went to Jerusalem, he was accompanied by his slave and they had one camel on which each of them rode by turn. When they were entering Jerusalem, it happened to be the slave's turn to ride on the camel, and Umar (R.A.) was holding the rope of the camel on

which his slave was riding. His clothes were dirty and there were several patches on them. His commanders came to receive him. They were wearing costly garments which made Umar (R.A.) angry. He threw some pebbles at his generals showing his anger and said, "Have you changed so much in just two years?"

Upon conquering Jerusalem, 'Umar (R.A) demonstrated extreme respect for the inhabitants of other faiths. He granted the people of Jerusalem freedom to practice religion and other rights. It was said that 'Umar (R.A) paid a visit to the Church of Holy Sepulchre and when the time for prayer arrived, he left the church and prayed outside the compound, so that the future generations of Muslims would not use his prayer there as a pretext for converting the church into a mosque.

Umar ((RA) was very careful about public money, he spend it for the welfare of Muslims and never took anything extra for his personal use. He took meagre salary that was barely sufficient for a common person. Umar said, ***"Nothing is Halal for me and for my family from Allah's money except a dress for summer and a dress for winter and a salary equal to the income of an average Quraishi. I am no more than an ordinary Muslim amongst you"***.

Umar (R.A) was open to every kind of criticism. Once an old lady asked him how come he made a shirt from a piece of cloth from Baitul Mal, while the piece was not long enough for others to make a shirt out of it, Umar (R.A) replied that his son gave him his share.

Umar (R.A) was known for his justice. No one was exempted from the hands of law. He had his own son flogged who was accused of drinking wine. Once, a woman brought a claim against him; 'Umar appeared in the court for trial, the judge, stood up as a sign of respect for the caliph, 'Umar reprimanded him, saying, "This is the first act of injustice you did to this woman!"

Death

'Umar (R.A.) reigned for ten years. He was martyred in 23 A.H at the age of 61. A Persian slave Abu Lu' Lu' Firoze assassinated him. He had complained about the burden his master had imposed upon him, Umar (RA) looked into the matter and found that the complaint was not genuine, hence he ignored it. The next day, when 'Umar (R.A.) went to the mosque to perform Fajr prayer, Abu Lu' Lu' stabbed him. The injuries were so serious that he died the next morning. Before death, he requested A'ishah (R.A.) for permission for his burial by the side of the Prophet (S.A.W.). She granted him his request. He was buried next to the Prophet (p.b.u.h).

Summary

Conquests :

634: Battle of Namrak .Battle of Bridge. Battle of Buwaib. Conquest of Damascus.

636: Battle of Qadisiyyah, fall of Madain. Battle of Yarmuk.

637: Battle of Jalula. Conquest of Jerusalem.

641: Battle of Nahawand. Conquered Hamadan, Azerbaijan and Armenia.

642: Conquest of Egypt.

Administration of Umar: Divided the state into provinces. Kept watch on officers made administrative reforms, established new department, cities, constructed mosques. canals and cantonments

Character: just, strict, fair. Open to criticism

Death: stabbed to death by Abu lu-lu for not listening to his false complaint against his master .

'Uthman Ibn Affan (R.A.)

(23A-35 A.H/ 644AD-656AD)

Election

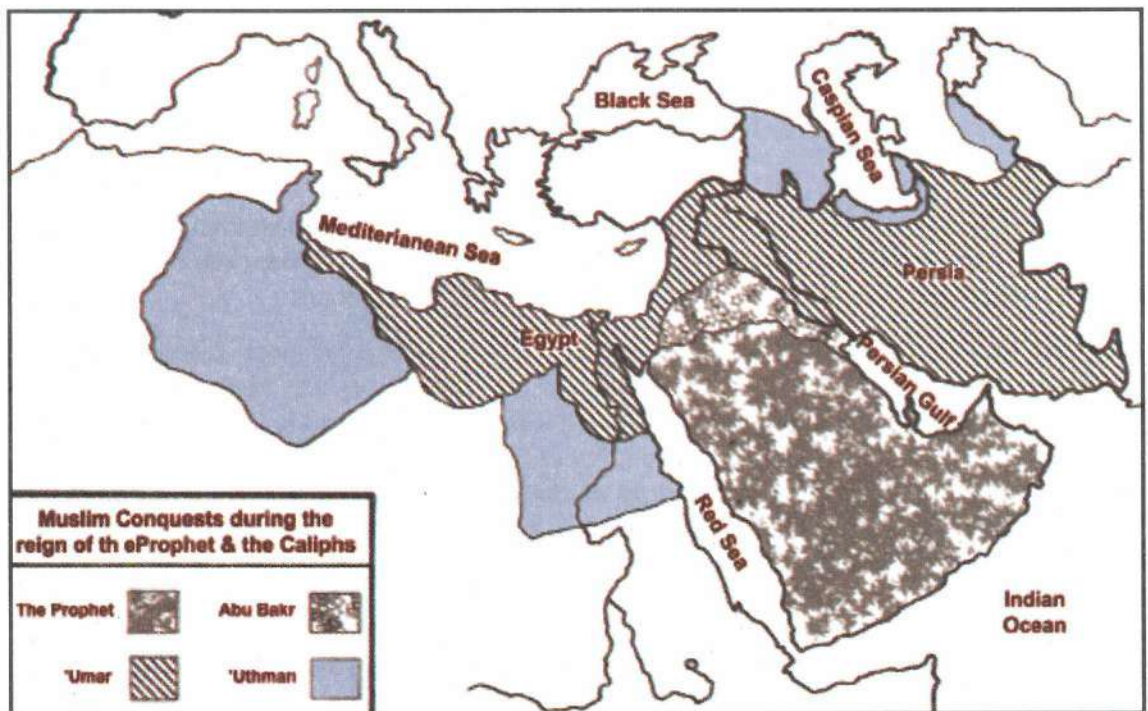
'Umar (R.A.), before his death appointed a panel of six men to select a caliph from. He instructed them to make the nomination within three days. The panel included 'Uthman, 'Ali, Sa'ad bin Abu Waqas, Talha, Zubair and Abdur Rahman bin 'Auf (R.A.) as the members.

A meeting was held and it was decided to reduce the number of candidates. Zubair (RA) gave his right to 'Ali (RA), while Talha gave it to 'Uthman, and Sa'ad gave it to Abdur Rahman (RA). However, he declined to be the caliph, therefore it was agreed that he would consult the others and select the caliph. After much discussion, Abdur Rahman asked both 'Uthman and 'Ali **"Now which of you is willing to give up his right of candidacy to that he may choose the better of the (remaining) two?"** (Sahih Bukhari) However both kept quiet. Then Abdur Rahman said to them, "Will you both leave this matter to me, and I take Allah as my Witness that I will not choose but the better of you?" They said, "Yes." so Abdur Rahman said to 'Ali, (RA) **"I ask you by Allah to promise that if I select you as a ruler you will do justice, and if I select 'Uthman as a ruler you will listen to him and obey him."** (Sahih Bukhari) He said the same thing to 'Uthman. After securing their covenant, Abdur-Rahman took pledge at the hand of 'Uthman and then 'Ali (RA) gave him the pledge of allegiance, after that all the people gave him the pledge.

Services of 'Uthman (R.A.)

- The Romans coveted the areas conquered by the Muslims, especially Syria and Alexandria (in Egypt). They encouraged the inhabitants to rebel against the Muslims and raised a big army against them. 'Uthman (R.A.) was able to crush all those rebellions within a year.
- Rebellions also arose in the newly conquered areas of Azerbaijan and Armenia. 'Uthman (R.A.) was able to crush these revolts and regain these territories.
- New areas were also conquered, Hisraf, Ghazni, Herat, Kabul and Balkh was taken over by the Muslims. Samarkand, Tashkent, Sajestan, Arghiyah and Turkmenistan, Khurasan, Tabristan, Jarjan and Makran were conquered in the year 25AH/646AD.
- The first Muslim naval fleet was built during the reign of 'Uthman (R.A.) and Cyprus, Rhodes and Antakya were occupied in 647AD and the inhabitants of the island agreed to pay the same tribute to Muslims that they paid to Romans. The same year the Muslims penetrated deep into North Africa and conquered Tripoli, Tunisia, Morocco and a part of Algeria. A part of Spain was also conquered.

Compilation of the Qur'an: The greatest service of 'Uthman (RA) was the circulation of the official copies of the Qur'an. Vast areas were conquered during the reign of 'Uthman (R.A.). As a result, non-Arab population of those areas accepted Islam. Hudaifah bin Yaman



one of the prominent companions of the Prophet (p.b.u.h.) who went for jihad in Syria, Armenia and Azerbaijan, noticed the difference in the pronunciation of the non-Arabs in recitation of the Qur'an. He reported the matter to the Caliph. 'Uthman (R.A) consulted eminent companions and after their consent he sent for the Qur'an that was in the custody of Hafsa (R.A), that was compiled by Zayd Bin Thabit. (R.A). He again ordered Zayd ibn Thabit, Abdullah ibn Zubair, Sa'ad ibn Al-Aas and Abdur-rahman Ibn Harith (RA) to make several copies of the Qur'an, and sent these copies to all the provinces. He ordered all other copies to be burnt and destroyed throughout the State. For this service 'Uthman is known as Jame-al-Qur'an.

Charges against 'Uthman (R.A.)

- It was alleged that 'Uthman had appointed inefficient relatives as governors in four provinces. If these allegations are analysed objectively, it would become clear that they were not true. All the governors appointed by Uthman were very efficient leaders; they led successful campaigns and expanded the Muslim state. Besides, Umar had appointed some of the governors, and Uthman (RA) simply let them continue. 'Umar for example appointed Mu'awiyah who was a capable governor, Sa'ad bin Abdullah a foster brother of Uthman was also appointed by Umar, he too was a successful governor and North Africa was conquered under his command.
- It was also alleged that 'Uthman was too lenient and did not keep a check on his governors. This accusation was true to some extent as 'Uthman was indeed a very lenient and kind hearted man. Besides Unlike 'Umar, he gave his governors free hand in running the provinces and did not interfere in their day-to-day affairs.
- 'Uthman (R.A.) was accused of burning the copies of Qur'an. That accusation was again true, however it was done after consultation with the other Companions and it was a great

service that 'Uthman rendered to Islam as he united the Muslims on one single Quran.

- 'Uthman (R.A.) was accused of being extravagant and he spent on his relatives from the treasury. That accusation was false, as 'Uthman (R.A.) was a very rich person and he was well-known for his generosity which gained him the title of Ghani. He spent on the welfare of all the Muslims and his relatives from his own riches from the very early stages of Islam. Uthman was the biggest owner of the camels and goats. All he was left with during his last days were two camels that he had kept for pilgrimage. Uthman never took any salary from the treasury for his services as a caliph.
- Another allegation against Uthman (RA) was that he had kept the State Pastures for his own use and had forbidden the public to graze in it. Again this accusation was false as it was the duty of the caliph to maintain the pastures for the upkeep of war horses and camels. This practice was carried out by Abu Bakr and Umar and Uthman followed the practice.

Causes of Revolt against 'Uthman (R.A.)

The first half of 'Uthman's Caliphate was very peaceful. During that time, the Muslims attained many victories. However, the later part of his caliphate was marred by a terrible civil conflict, which ultimately led to the murder of the Caliph himself. The causes of the revolt against 'Uthman were the following:-

'Uthman (R.A.) was a very gentle and softhearted person. The people who wanted to create chaos among the Muslims took advantage of his soft nature. 'Umar's strict nature had kept away the non-Islamic customs and elements of Persian and Byzantine Empires. 'Uthman (R.A.) lacked good leadership qualities; his leniency encouraged the evil elements in the Muslim state. He sometimes overlooked the faults of his governors and other officers in various provinces. His sympathetic nature also made the provincial governors bold. As a result, unrest in the provincial capitals grew and ultimately it spread to the entire Islamic State.

- 'Abdullah bin Saba, a Yemenite Jew who outwardly accepted Islam, started a campaign against Uthman and succeeded in creating a rift among the Muslims. He exploited Ali's name to instigate the people against Uthman. Uthman (R.A.) did not take timely action against him, he simply expelled him from Basra, Kufa and Syria one after another which increased the sphere of his influence; later he went to Egypt where he instigated people against Uthman (RA), and many were influenced by his propaganda.
- There was also rivalry between the Arabs and the non-Arabs of the newly conquered areas who still resented their defeat. Besides, Uthman (R.A.) on becoming the caliph, allowed the Arabs to acquire land in the newly conquered areas, and settle in the new provinces, this also increased hostility between the Arabs and the inhabitants of the newly conquered areas.
- To make the matter worse, there was always rivalry amongst different tribes of the Quraish; especially between the house of the Hashemite and the Umayyad, which weakened the power of the Caliph. This rivalry had existed much before the advent of Islam, but it was suppressed during the time of the Prophet (p.b.u.h) and the first two caliphs. However, that rivalry again emerged during the time of Uthman, the Hashemites could not tolerate the rule of the Umayyads for long, and Uthman could not muster the support of the Quraish because of his inclinations towards his own kinsmen.

The Revolt

To deal with the rising unrest, Uthman asked people to come to Madinah during the Hajj season with their grievances, but no one came forward. Uthman (R.A.) held a meeting with his governors, and it was decided that the Caliph would deal firmly with the ringleader, and make example of him, however Uthman (R.A.) failed to take any action against him because of his compassionate nature.

All the different parties joined hand and proceeded to Madinah, and placed their grievances before the Caliph. 'Uthman (R.A.) explained everything to their satisfaction. He even agreed to their demand, and recalled the governor of Egypt and appointed Abdullah ibn Abu Bakr in his place. The rebels agreed to return to their provinces. However, a trick was played and a forged letter of Uthman (R.A.) to the governor of Egypt was produced, which commanded him to disregard the previous orders and arrest the rebels and execute them. That made the rebels return to Madinah and they asked that the Caliph should either abdicate or be removed. They laid siege to the house of Uthman (R.A.). The rebels ordered the people of Madinah to remain in their homes.

As days passed on and no one came forward to oppose the rebels, they became bold, and mounted their pressure against Uthman (R.A.). They stopped delivery of food or other provisions into the house of Uthman. Later they even stopped water supply. Ali sent Hassan and Husain (RA), whereas Zubair sent his son Abdullah to protect the caliph. Hasan and Husain (RA) were wounded in the process. Some Companions asked Uthman to call out the army for his protection; however, he refused, as he did not want to shed the blood of the Muslims for his own safety. Both Umm Habibah and A'ishah (RA), the widows of the Prophet (p.b.u.h) tried to visit Uthman and bring him water and provisions; however they too were not allowed to enter his house. The siege continued for fifty days.

Assassination

'Uthman (R.A.) 'Uthman (R.A.) reigned for 12 years. He was assassinated by two rebels from Egypt while he was reciting the Quran on 17th June 656 A.D (35 AH.) One of the rebels hit his head with an axe while the other struck him with a sword. His wife tried to shield him but was wounded and her fingers were cut off. He was eighty years old at that time. The Prophet (p.b.u.h) had predicted his martyrdom, Abdullah ibn Umar reported, ***"Allah's Messenger (peace be upon him) mentioned a civil commotion and said of Uthman, "This one will be wrongfully killed in it."*** (Tirmidhi)

Administration of Uthman (R.A)

- Uthman (RA) strictly followed the Sunnah of the Holy Prophet and the practices of the early two Caliphs in his administration of the Muslim states. He continued the administration and the arrangements made by Umar. He regrouped some of the provinces and created new provinces for the newly conquered areas. Uthman (RA) built the first naval fleet and the first Islamic coins were struck during his caliphate.
- Uthman (R.A.) extended the Mosque of the Prophet. Besides , about five thousand mosques were constructed during his reign.
- Uthman (RA) held periodical conferences of district administration in order to be kept informed of the condition of the state.
- He established guest houses, inns, and border out posts. He made arrangements for water

supply to the travellers by digging wells on highways and roads.

- The cantonments were extended and more barracks were constructed for the soldiers, and stables for the cavalry. Uthman (R.A.) provided separate pastures for state camels and cattle.
- Numerous canals were dug in Iraq, Egypt and Persia which helped agricultural development. A number of wells were dug in Madinah to provide drinking water and a dam was built to protect Madinah from flood.
- Water supply was also improved in Makkah. Water was brought to Kufa and Basra by canals. Uthman built a new port in Jeddah.
- Uthman also reformed the police department.. He also took steps for propagation of Islam. People became prosperous during his reign.

Uthman (RA) was a gentle and lenient man. He lacked some qualities essential for a good statesman which led to chaos in the Muslim Ummah during his last years of rule.

Character of Uthman

Uthman (RA) was a simple and kind person, due to which he did not take strong action against the rebels. He had a great sense of responsibility towards his relatives and kinsman, He was extremely fearful of Allah and the Day of Judgment, He was ever mindful of death. Uthman bin Affan reported, ***"When Uthman stood by the side of a grave, he wept and he wept so bitterly that his beard became wet with tears..."*** (Tirmidhi) he spent major parts of the night in worship of Allah.. He fasted every second or third day.

Uthman (RA) did not take salary for his services as a caliph. He had great love and trust in Allah. He resigned himself completely to the decree of Allah.

Uthman (RA) had great love for the Prophet (p.b.u.h); he followed the Sunnah strictly and took the teachings of the Prophet (p.b.u.h) as a source of guidance.

Summary

Achievements: Subdued rebellions, made first Muslim fleet, Campaigns in Khurasan, Armenia and Asia Minor. Conquered parts of North Africa, Cypress, Rhodes island and Antakya. and compilation of the Quran.

Administration.

Charges: Accused of appointing relatives as governors; leniency; not keeping check on officials; burning the copies of Qur'an; Being extravagant; spending on his relatives from the treasury; and keeping the State pastures for his own personal use.

Causes of revolt: Soft-hearted and lenient nature of Uthman (R.A.); rivalry between the Arabs and the non-Arabs; rivalry between the Hashmites and the Umayyad; campaign of Abdullah bin Saba.

Death: Assassinated by the rebels.

'Ali Ibn Abu Talib (R.A.) (35-40 A.H/656-661 A.D)

Election

After the assassination of 'Uthman (R.A.), Madinah was without any government for three days and the rebels controlled the Capital; the situation was very bleak.

The rebels asked 'Ali (R.A.) to become the caliph. Some companions also asked him to accept the office however; he declined as the majority who urged him hard were the rebels.

The rebels then asked Talha, Zubair (R.A.) and some other companions to become the caliph, however they too refused. The rebels threatened that in case they do not choose a caliph within one day they would take some drastic measures. They also said the person chosen should possess the qualities of piety, bravery, knowledge and closeness to the Prophet (p.b.u.h). Ali possessed all those four qualities.

People at the mosque of the Prophet (p.b.u.h) to resolve the matter. Again the rebels asked Ali to become the caliph; he refused at first, but later when senior companions and majority of the people of Madinah also urged him he accepted the caliphate. On 21st Dhul-Hajj 35 A.H., all the leading rebels took the pledge of loyalty on his hands, followed by the public at Madinah.

'Ali (R.A.) faced serious problems on assuming the office. The tribe of 'Uthman demanded that the murderers of the Caliph should be punished immediately. Some other persons also joined hands with them and demanded for the revenge. However 'Ali (R.A.) replied that he would take actions against the assassins after the conditions normalized.

Change of Governors

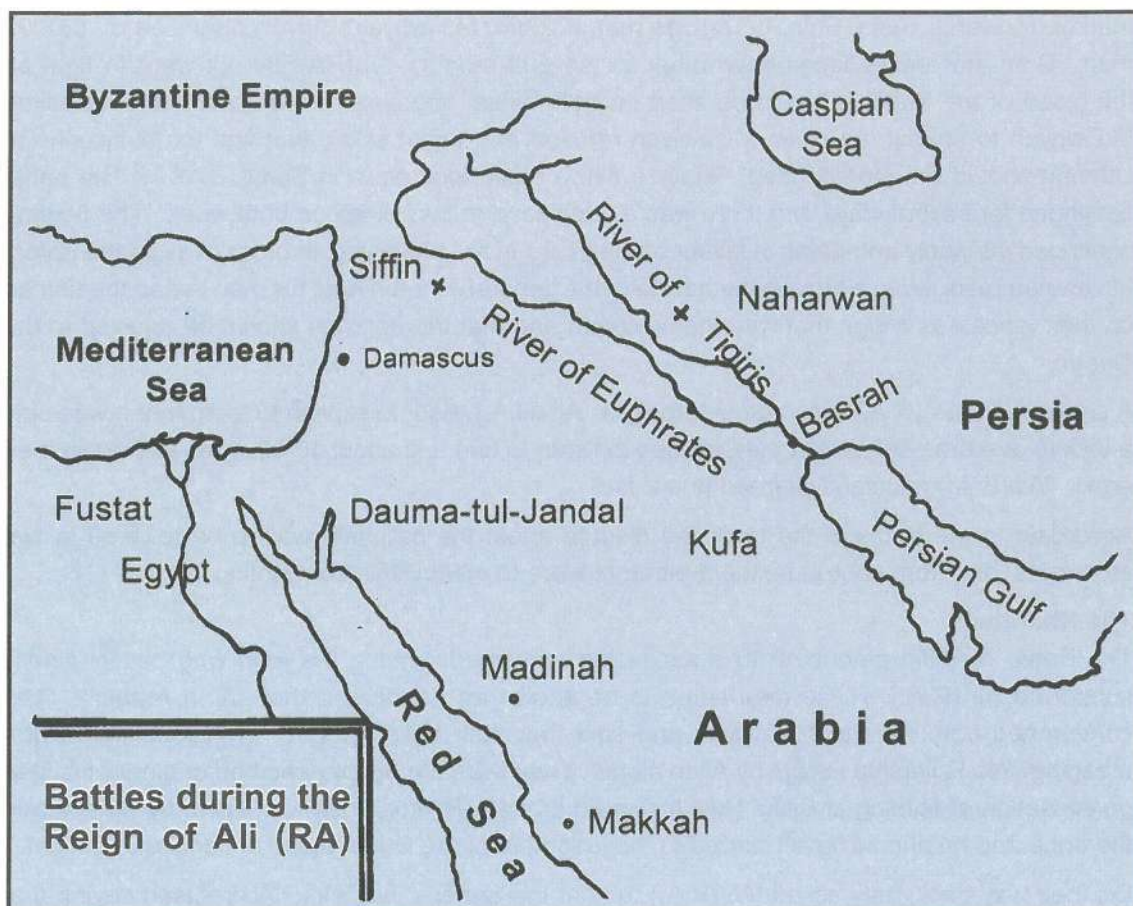
'Ali (R.A.) dismissed all the governors appointed by 'Uthman (R.A.). Some companions advised him not to take such step before establishing himself as the Caliph but 'Ali (R.A.) refused.

All the governors took charge of their offices, however Mu'awiyah, the governor of Syria, refused to give up office and demanded that the assassins of Uthman (R.A.) should be punished first.

The Battle of Camel (656 AD)

Before 'Ali (R.A.) could bring action against Mu'awiyah, Talha and Zubair (R.A.) who had originally sided with 'Ali (R.A.) turned against him and asked him to take revenge for the blood of 'Uthman (R.A.). They were joined by 'A'ishah (R.A.) the widow of the Prophet (p.b.u.h.). They raised an army and proceeded to Basra. 'Ali (R.A.) also raised an army of 10,000 and both the armies met near Basra.

Ali (R.A.) was reluctant to fight as blood of Muslims would be spilled on both the sides. Negotiations took place between the two parties and were almost successful; 'Ali (R.A.) assured Talha and Zubair (R.A.) that he would avenge the blood of Uthman. Ali (R.A.) ordered his army not to fight in any case, however, there were large number of people in his army who were involved in the revolt against 'Uthman (R.A.). They realized that an amicable agreement between the two parties would be against their interests. They, accordingly, sabotaged the peace talks. They attacked the army of Talha and Zubair in the darkness of night; taken by surprise they in turn attacked the army



of Ali, both accusing the other of deceit. Thus, both the sides were forced to fight. A'ishah (R.A.) personally participated in the battle, and the camel on which she was riding became the centre of attraction, she directed the battle sitting on the howdah of her camel. Therefore the battle came to be known as the Battle of Camel. 'Ali (R.A.) emerged victorious, he treated A'ishah (R.A.) with due respect and sent her back to Madinah with her brother Muhammad bin Abu Bakr.

It was the first civil war among the Muslims in which as many as 10,000 Muslims were killed from both sides including Talha and Zubair, each party bore equal loss. After the Battle of Camel 'Ali (R.A.) shifted his capital from Madinah to Kufa.

Battle of Siffin

'Ali (R.A.) tried to persuade Mu'awiyah to take the oath of allegiance on his hand to preserve the integrity of the Islamic state, however, Mu'awiyah refused and again demanded that the blood of 'Uthman (R.A.) should be avenged first. He incited the people of Syria against 'Ali. He displayed the blood stained shirt of 'Uthman (R.A.) and chopped fingers of his wife. He accused 'Ali (R.A.) of being involved in the assassination of 'Uthman (R.A.) and protecting the assassins. He also said Ali's election was illegal as he was chosen by the rebels.

'Ali (R.A.) was forced to take action against Mu'awiyah. He raised an army of 80,000 men and

marched towards Syria. Both the armies met at Siffin, Mu'awiyah's army comprised of 120000 men. Both the armies faced each other for several months. Ali (RA) did not want to fight as the blood of the Muslims would be shed on both sides, negotiations took place and he asked Mu'awiyah to submit, however, Mu'awiyah refused and again asked that first the assassins of Uthman should be apprehended. Finally a fierce battle took place in Saffar, 37 A.H. The battle continued for several days and there was a considerable loss of life on both sides. The fighting continued intensely and it was in favour of 'Ali (R.A.) in the beginning. In order to avoid the defeat Mu'awiyah resorted to a trick on the advice of his general Amr Ibn Aas, his men raised the Qur'an on their lances as a sign that war should cease and that the decision should be referred to the Qur'an.

A section of 'Ali's (R.A.) army refused to fight. 'Ali (R.A.) tried to explain to them that it was only a trick to avert the defeat, but they refused to listen to him and about 10,000 men laid down their arms, 'Ali (R.A.) reluctantly agreed to a truce.

According to the terms of the truce the dispute about the caliphate was to be referred to two arbitrators, one from each side, the arbitrators were to meet within six months.

The Kharijites

The Battle of Siffin gave birth to a secession movement among the men who had originally supported Ali (R.A.). These men came to be known as Kharijites ("Khawarij in Arabic"). They condemned both Ali and Mu'awiyah and said that their belief was in "La Hukma Illa Lillah", meaning, "No Rulership except by Allah alone". They were the people who had originally insisted on cessation of fighting at Siffin. Now they said that Ali (RA) had betrayed Islam by agreeing to the truce and he should have referred to the judgment of the Quran alone or continued to fight.

On their way back, they asked 'Ali (R.A.) to fight the Syrians, but 'Ali (R.A.) refused saying that he had signed the agreement and he would not break it. He reminded them that they were the one who laid down the arms and forced him to accept arbitration. They acknowledge that they had sinned and they had repented for it and now he should repent. They turned against him and formed a party. They considered Abu Bakr (R.A.) and 'Umar (R.A.) as the only lawful caliphs. They encamped at Harurah and started agitation against Ali (R.A.)

Arbitration

Arbitration took place at a place called Duama-tu-Jandal. Abu Musa-Al-'Ashari represented 'Ali (R.A.), while Amr-bin Al-'Aas represented Mu'awiyah. The arbitrators agreed that both 'Ali (R.A.) and Mu'awiyah should be deposed. Abu Musa gave the verdict and announced that he and his colleagues agreed that both 'Ali (R.A.) and Mu'awiyah would be deposed and people would be given the choice to elect a caliph. However Amr-bin Al-'Aas played foul and declared that he agreed with Abu Musa on the joint decision to depose 'Ali (R.A.) but he had decided to retain Mu'awiyah in his post. As the result of that declaration the arbitration failed.

Battle of Naharwan

When Kharijites came to know about the decision they revolted against 'Ali (R.A.) and began to create trouble all over the Muslim State. They all gathered at Naharwan, 'Ali (R.A.) at the time was preparing to wage a war against Mu'awiyah, when he learnt about Kharijites movement he

advanced against them to Naharwan instead of Syria, and defeated them after a fierce fight. Ali (RA) wanted to proceed to Syria; however his troops disobeyed the order and deserted him.

Fall of Egypt

Mu'awiyah took advantage of the disobedience of 'Ali's army and his forces occupied Egypt. The fall of Egypt was a great blow to the Caliphate of 'Ali (R.A.), as it resulted in discontent and sparked frequent rebellions.

Finally, negotiations took place and 'Ali (R.A.) concluded a treaty with Mu'awiyah according to which Mu'awiyah would rule Egypt and Syria, while, the rest of the Islamic state would remain under 'Ali (R.A.).

Assassination:

'Ali (R.A.) was assassinated after the Fajr Salat on 19th Ramadan in the year 40 A.H. (661 A.D.). The Kharjites planned to kill all the three people whom they considered to be the cause of unrest and instability in the Muslim state. Mu'awiyah escaped with a scratch, 'Amr ibn 'Aas (R.A.) did not turn out because he was sick that day thus was unhurt, but Ali (R.A.) was mortally injured with 21 wounds inflicted by poisoned sword of Ibn Muljam. He passed away in the morning of Ramadan 21, 40 A.H. Ibn Muljam was caught Ibn Muljam, the Caliph ordered the Muslims to slay him if he died. At the time of his death, he was sixty-three. 'Ali (R.A.) ruled for four years and nine months. With his death the of reign of Rightly Guided Caliphs came to an end.

Character of Ali (RA)

'Ali (R.A.) was a brave, courageous and generous man. He was humble and a pious person. He was also a learned man and a great scholar, the Prophet (p.b.u.h) said about him, ***"I am the city of knowledge and Ali is its gate"***. (Tirmidhi)

Ali was endowed with great intellectual powers. He was considered the best jurist amongst the Companions. Abu Bakr, Umar, and Uthman consulted him in matter of Islamic law and jurisprudence. He was a member of Majlis Shura, and he acted as a chief Qadi during the reign of Umar. His verdicts were considered final. 'Ali (R.A.) was eloquent in his speech, and his writings were very effective. His wisdom, learning, and eloquence are illustrated through his speeches and sermons that have come down to us. 'Ali (R.A.) was a simple man; he had no servant in his house. Even when he was a caliph, he lived in a simple house and did his work with his own hands. He did not make any arrangement for his personal safety. He used to go to the mosque for five daily prayers and to listen to the complaints of the people.

'Ali (R.A.) was kind and forgiving towards his enemy, he showed no vindictiveness towards Kharijites. He was conciliating towards his enemies. He came to terms with Mu'awiyah, when he realized that he could not keep the Muslim Empire under one caliph. In spite of his excellent qualities, Ali lacked some qualities essential for a leader and head of state.

Summary

656AD: Battle of Camel: against Talha Zubair and A'ishah

657AD: Battle of Siffin with Mu'awiyah, shifting of the capital from Madinah to Kufa. Arbitration at Daumat-ul Jandal.

658AD: Battle of Naharwan against Kharjites.

859 AD: Fall of Egypt:

561AD: Martyrdom of Ali and end of the Reign of Rightly Guided Caliph.

Relationship of the Muslims with the Non-Muslim During the Reign of Rightly Guided Caliph

The Rightly Guided Caliphs continued the policies of the Prophet (p.b.u.h) towards non-Muslims living within the Muslim community. They were called "Ah Al-Dhimma" or Dhimmis i.e. the People of the Covenant.

- Islam safeguarded and protected the houses of worship of non-Muslims and sanctified their religious rituals. They were allowed to renovate old churches and cathedrals, and were free to expand and build houses of worship as their population grew. During the Caliphate of Abu Bakr (RA) Khalid Ibn Waleed sent a letter to the non-Muslim inhabitants of Hira in Iraq in which he guaranteed them that their rights would not be undermined under the Muslim rule and allowed them to build new houses of worship in towns where the majority inhabitants were Muslims. He also allowed them to ring the bells in their churches and practice their religious rituals.
- During the Caliphate of Umar, the Muslims entered Jerusalem peacefully after a long siege. Umar (R.A) himself came to sign a treaty with Patriarch of Jerusalem as he demanded that the Caliph himself should come to sign the treaty. The treaty granted the Christians protection of life, property, honour and freedom to practice their religion, `Umar (R.A) showed great respect for the non Muslim inhabitants of Jerusalem. He made several treaties with the local Christian inhabitants, which defined their rights and duties under Muslim rule.
- Umar (R.A) paid a visit to the Church of Holy Sepulchre and when the time for prayer came, The Patriarch invited him to pray in the Church, but he left the church and prayed outside its gate, so that the future Muslims generations would not use his prayer there as an excuse for converting it into a mosque.
- Umar gave strict instructions to his officers that the treaty with Dhimmis should be strictly enforced. Dhimmis were treated as citizens of the State. There was no discrimination between a Muslim and non-Muslims in the eyes of law. If a Muslim killed a Dhimmi, he was given the same punishment that was given to a Muslim. The lands of Dhimmis were left in their possession. Umar gave strict orders that all assessments in case of Dhimmis should be fair and just.

Treaty with the Christians of Jerusalem, "This is the protection which the servant of God, 'Umar, the Ruler of the Believers has granted to the people of Elya [Jerusalem]. The protection is for their lives and properties, their churches and crosses, their sick and healthy and for all their coreligionists. Their churches shall not be used for habitation, nor shall they be demolished, nor shall any injury be done to them or to their compounds, or to their crosses, nor shall their properties be injured in any way. There shall be no compulsion for these people in the matter of religion, nor shall any of them suffer any injury because of religion... Whatever is written herein is under the covenant of God and the responsibility of His Messenger, of the Caliphs and of the believers, and shall hold good as long as they pay Jizyah imposed on them."

Dhimmis were required to pay Jizyah in lieu of their services; they were exempted from military duty. In case they performed military duty Jizyah was not taken from them. Women, children and the poor were exempted from paying Jizyah. Once `Umar (R.A) saw an old Jew begging, he

exempted him from paying jizyah and ordered monthly stipend for him and other people of the Book who were poor.

Muslims returned jizyah in case they were not able to provide protection. During the time of Umar (R.A), the Muslims had to retreat from northern Syrian towns before the army of Heraclius; they returned jizyah to the inhabitants before vacating the town.

Umar (R.A) allowed the Dhimmis to follow their own personal laws; he ordered them to wear the dress they used to wear before the conquest of their country by the Muslims to help them maintain their cultural identity. Umar on his death bed advised his successor, Amr bin Hadi reported, Umar said (R.A), ***"I recommend him to abide by the rules and regulations concerning the Dhimmis of Allah and His Apostle, to fulfill their contracts completely and fight for them and not to tax (overburden) them beyond their capabilities."*** (Sahih Bukhari)

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Umar authorized a retaliation (qisas) in favour of an Egyptian Copt. Mohammed, a son of Amr bin Aas, the ruler of Egypt, hit a Copt saying that he was the son of honoured people. The Copt complained to Umar. Umar (R.A) called Amr bin Aas and his son and told the Copt to hit Mohammed back. He uttered his historical words, ***"O Amr! Since when have you enslaved the people, when their mothers have born them free?"***(Abu Hakam)

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Chapter 8

The Articles of Faith and Pillars of Islam

Articles of Faith

Iman is the basis of all actions in Islam. Iman consists of belief in six things mentioned in the Qur'an, *"The Apostle believes in what has been revealed to him from his Lord as do the men of faith. Each one (of them) believes in Allah, His angels, His books, and His Apostles."* (Al-Baqarah 2:285). Again the Qur'an says, *"O you who believe! Believe in Allah and his Apostle and the scripture, which He has sent to His Apostle, and the scripture, which He sent to those before (him). And who denies Allah, His angels, His Books, His Apostles and the Day of Judgment has gone far, far astray."* (Al-Nisaa 4:136)

Umar (R.A) reported, *"One day we were sitting in the company of Allah's Apostle (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Apostle (peace be upon him) He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islam. The Messenger of Allah (peace be upon him) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth. He (Umar Ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle know best. He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion."* (Sahih Muslim)

Tauhid

Belief in the oneness of Allah is the fundamental teaching of Islam. It is the foundation of the faith, it is termed as Tauhid. Allah is the One and the Only God. He is the Creator; the Sustainer of the heaven, the earth and everything therein, **"Allah is the Creator of all things and He is the Guardian and Disposer of all affairs. To Him belong the keys of the heavens and the earth."** (Az-Zumar 39:62-63) No one has any share in His ownership or authority.

He is Eternal; Ever-Living without a beginning or an end, He is the First and the Last. **"He is the First and the Last, the Evident, and the immanent."** (Hadid 57:3)

He is independent while others are dependent on him for their survival. He sustains everyone and everything, all creation stands in need of Allah and totally relies on Him, and Allah is the source and constant support of all forms of life. His life is perfect; He is free of all wants and needs. He is not in need of rest or sleep, **"No slumber can seize him nor sleep."** (al-Baqarah 2:255). Allah is Omnipotent; He has power over all things. He says **"Be" and it becomes. "If Allah touches you with affliction none can remove it but He; if He touches you with happiness He has power over all things."** (Al-Anam 6:17)

He is Omniscient; His knowledge is perfect, He knows everything, the hidden and the manifest. He is aware of all the states and events before their birth and after their birth **"He knows the Unseen as well as that which is manifested. For He is the Wise, well acquainted (with all things)"**. (Al-Anam 6:73) He is the only God worthy of worship. He has no partner.

Tauhid has Three Aspects:

1. Oneness of the Lordship of Allah

There is only One Lord for the entire universe that is Allah. He is the Creator, the Organizer, the Supreme Planner, the Sustainer, the Law-Giver, the Designer, and the Giver of the security etc. He is neither the father nor son of anyone, Allah says, **"Say, He is Allah the One and Only, Allah the Eternal Absolute. He begets not nor is He begotten."** (Ikhlas 112:3) Again, **"And your Allah is one Allah, there is no god but He, the Most Gracious, Most Merciful"**. (Al-Baqarah 2:163)

2. Oneness in Worship of Allah

Since, Allah is the Creator; He is the only one worthy of worship. It is man's primary duty to worship none but Allah. Allah says, **"O you people! Worship your Guardian-Lord who created you and those who came before you that you may have the chance to learn righteousness"**. (Al-Baqarah 2:21) Again He says, **"I have only created jinn and men that they may serve Me."** (Adh-Dhariyat 51:56)

None has the right to be worshipped but Allah. We must only pray, invoke and ask Him for help from the unseen. We swear by His name. We offer sacrifice, give charity, fast and perform pilgrimage for Allah. Allah says, **"You do we worship and Your aid we seek."** (al-Fatihah 1:5)

3. Oneness of the Names and Qualities of Allah:

The belief includes:

- i. We must not name or qualify Allah except with what He and His messenger has named or qualified him.
- ii. None can be named or qualified with the names or qualifications of Allah e.g., Karim.
"And there is none like unto Him." (Al-Ikhlās 112:5)

We must believe in all the qualities of Allah which He has stated in His Book or mentioned through His Messenger Muhammad (p.b.u.h.) without changing their meaning. Muslim believes in the divine attributes of Allah, these qualities are only inherent in Allah and this belief is integral part of the faith. Muslims are unable to describe Allah; however, the existence of Allah can be realized through His manifestations and through His attributes as told by His messenger (p.b.u.h.)

Surah Hashr describes some of the attributes of Allah; they are:

He is 'Aalim: all Knowing. He knows the hidden and the manifest; the secret and the open.

Rehman & Raheem: The most Compassionate, the most Merciful

Malik: The Sovereign Who has absolute authority, Who gives commands and receives obedience,

Quddoos: the Holy, and the Pure, free from all stain or evil.

Salaam: the source of Peace and Perfection.

Mu-min: the One Who gives Faith to others, Who is never false to the Faith that others place in him.

Muhaimin: the "Preserver of Safety"; Who guards all from danger, corruption and loss.

Azeez: Allah is not only good but He can carry out His Will.

Jabbaar: the Exalted in Might and if anything resists or opposes Him, His Will prevails.

Mutakabir: the Supreme, above all things and creatures.

Khalik: the Creator of the heaven, the earth and everything else.

Bari: the Originator and the Evolver of previously created matter or state.

Musuwwar: the Giver of form or colour, so as to make a thing exactly suited to a given end or object. (Al-Hashr 59:22-24)

Shirk

Shirk literally means partnership or sharing or associating but in terminology of Islam it refers to assigning partners to Allah, or ascribing Divine attribute to others beside Allah and believing that the source of power, harm and blessings comes from others beside Allah. It is opposite of Tauhid, it is the biggest, unforgivable sin, Allah says, **"Allah forgives not that partners should be set up with him, but He forgives anything else to whom He pleases"**. (Al-Nisa 4:48) Again He says, **"Whoever joins other gods with Allah. Allah will forbid him the garden and the Fire will be his abode. There will for the wrong-doers be no one to help"**. (Al-Maidah 5:72)

Shirk is also divided into three main categories:

- a. **Shirk in the existence of Allah:** To associate partner in oneness of Allah, to think that there is more than one creator, or declare that he is father or son to anyone, Allah says, **"Neither He begets nor He is, begotten."** (Ikhlās 112:3)
- b. **Shirk in attributes:** To ascribe any of the unique qualities of Allah to any other being. To

claim or believe that any other being possess the same knowledge, divine power, will or determination of Allah, he can create, or make something die or perish or give, or benefit or harm.

- c. **Shirk in worship:** To associate partners in worship with Allah. Allah is the Creator, the Sustainer and the Provider, He is alone worthy of worship, Allah says, **"Your Lord has decreed that you worship none but Him"**. (Isra 17:23). Again He says, **"And your Allah is one Allah; there is no god but He, the Most Gracious, the Most Merciful."** (al-Baqarah 2:163). Praying, Invoking, or asking for help from the unseen, swearing, offering sacrifice, giving charity, slaughtering in the name of other than Allah is shirk.

Importance of Tauhid

- The belief in Tauhid makes a man, virtuous, upright and obedient to Allah; he knows he can achieve success in this world and hereafter through righteousness and piety.
- The belief produces self-respect and confidence. He knows that he is dependent on no one but Allah for the fulfilment of his needs, so he bows to no one else. It also makes him humble and modest as he realizes that whatever he has is from Allah.
- The belief encourages the idea of equality of mankind. It broadens his outlook, as he realizes that all mankind is creation of Allah and he becomes loving and sympathetic to all.
- The belief makes a man brave and courageous, he knows that it is only Allah that gives the life or take it, no one else can harm or benefit, so it makes him brave.
- It creates an attitude of peace and contentment in man, and frees him from jealousy, envy and greed; he refrains from adopting unfair means to achieve success.

Angels

Belief in angels is the second articles of faith. Angels are special creation of Allah and are made of light (Nur). The angels are a link between man and God, Allah says, **"Whoever is an enemy to Allah and His angels and apostles to Gabriel and Michael Lo! Allah is an enemy to those who reject faith."** (Baqarah 2:98)

Some of the angels have two wings, some three and some four. They arrange themselves in ranks and are strong in repelling evil. Angels do not have any knowledge except what Allah has given them

There are hosts of angels. Some of them are entrusted with specific functions. They have been bestowed with the necessary qualities and power to carry out their duties, but they do not have a free will. They are solely created to worship Allah and praise Him; They glorify Him day and night, sing His praises and prostrate before Him, Allah says, **"Those who are near to your Lord disdain not to do Him worship: They celebrate His praises and bow down before Him."** (Al-A'raf 7:206)

Angels protect the believers, **"But verily over you (are appointed angels) to protect you."** (Al-Infitar 82.10)

They strengthen the heart of righteous believers. In the battle of Badr the angels strengthened the heart of the believers, helped them and fought by their side. They cast terror into the hearts of the non believers. They ask Allah's forgiveness for the believers and send blessings on them.

translating
for message

They act as messengers of Allah, but they do not descend without His permission, ***"Therein come down the angels and the Spirit by Allah's permission on every errand."*** (97:4)

An angel was sent to the prophet Zakariyah and to Maryam to give them tiding of a son. An Angel also appeared to the prophet Ibrahim in human form to give him glad tiding of a son. The most prominent angels are:

- **Angel Gabriel** is the one who brought the message of Allah to Muhammad (p.b.u.h.) and all the other prophets.
- **Angel Israfeil** will blow the trumpet on the Day of Judgment, and then again he will blow it when people will be resurrected.
- **Angel Izrael** is the angel of death who takes away the life.
- **Angel Mikael** provides the provisions to people; he is also responsible to cause the rainfall.
- **Kiram –il Kattibin** record the deeds of a person, Allah says, ***"But verily over you (are appointed angels) to protect you, kind and honourable writing down (your deeds)."*** (Al-Infitar 82:10)
- **Munkar and Nakir** question the dead in grave, the Prophet (p.b.u.h) said, ***"When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. And that corresponds to Allah's statement: Allah will keep firm those who believe with the word that stands firm . . . (14.27)."*** (Sahih Bukhari)

Revealed Books

Belief in the divine books is the third Article of Faith. Allah says, ***"But righteous is he who believes in Allah and the Last Day and the angels and the Scripture."*** (Al- Baqarah 2:117) All divine teachings are contained in the Books of Allah. They are source of Guidance for the mankind. They all brought the same teachings that there is no god except Allah; worship Allah alone and turn away from vices, Allah says, ***"For We assuredly sent amongst every People an apostle (with the Command) 'Serve Allah and eschew Evil.'" (Al- Nahl 16:36)***

The Quran does not mention all the prophets nor all the books, however it mentions that revelations were sent to Nuh, Ibrahim, Isma'il, Is-haq, Yaqub, Musa and Isa (peace be upon them), Allah says, ***" Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered."*** (Al-Baqarah 2:136)

The revealed books mentioned in the Qur'an are:-

1. **The Zabur** (Psalms) was revealed to Dawood (p.b.u.h).
2. **The Torah** was revealed to Musa (peace be upon him) for the guidance of Bani Israel. It contained Allah's command, light, admonition, mercy, and a clear explanation of things. The original book was changed; its followers distorted it and perverted words of Allah and changed its meaning, Allah says, ***"They change the words from their (right) places and forget a good part of the Message that was sent".*** (Al-Maidah 5:13)

3. **The Injil** (Bible) was sent to Isa (p.b.u.h.). The Christians distorted Bible and introduced the doctrine of "trinity" and redemption through crucifixion, although Isa (peace be upon him) had clearly told his followers that Allah was his Lord and their lord and they should worship Allah alone. According to the Quran Injil confirms the Torah. The Prophet (p.b.u.h) is mentioned in both the Injil and the Torah. Allah says, **"And remember Jesus the son of Mary said: 'O Children of Israel! I am the apostle of Allah (sent) to you confirming the Law (which came) before me and giving glad Tidings of an Apostle to come after me whose name shall be Ahmad.'" (As- Saff 61:6)** *بشيرة*
4. **The Qur'an** was revealed to Muhammad (p.b.u.h.).
5. The Qur'an also mentions the Suhaf (scroll) of Ibrahim.

Conclusion
All Divine books invited people to worship of Allah, they contained belief in prophethood, the Day of Judgment and the concept of reward and punishment, and they also contained a code of morality and justice. None of the revealed Books except the Qur'an exists in its original form today. The Suhaf of Ibrahim was lost. Some of the books were changed and modified such as Torah and Injil. God's words have been blended with those of man, thus it is difficult to establish the authenticity of various parts of these Books.

Superiority of the Qur'an to Early Scriptures

① confirms other script *if*
The Qur'an is the message of Allah, it requires belief not only in its own truth but also in the truth of the previous scriptures revealed to other prophets, Allah says, **"And who believe in the Revelation sent to you and sent before your time and (in their hearts) has the assurance of the Hereafter."** (Al-Baqarah 2:4) The origin of the Qur'an and the other Divine books is the same; they are all from Allah.

accept
The Qur'an accepts the truth of all divine books sent down to the other prophets, and verifies what was before it. The Qur'an also guards the original teachings of the earlier books, those teachings had undergone alterations, it points out and corrects some of the errors that had crept into the earlier revealed books and reveals what some of the people of the books concealed, or passed off as part of their revealed books, Allah says, **"And We have revealed to you, the Book; with the truth verifying what is before it of the book and a guardian over it."** (Al-Maidah 5:48)

The Qur'an is superior to other books in many respects:

The Qur'an exists in its original form as revealed to the Prophet Muhammad over 1400 years ago. God has promised to protect it from all kinds of corruption at all times, **"We have, without, doubt revealed the reminder and we will guard it (from corruption)."** (Al-Hijr (15:9) The other old books do not exist in their original forms. They are modified, corrupted and changed by their followers. The old books are a mixture of Divine words and words of man; the Qur'an is free from all kind of adulteration.

- Arabic, the language of Qur'an is a living language, spoken, and understood by millions of people all over the world, while the languages of the other books are dead languages. **"We have sent it down as an Arabic Qur'an in order that you may learn wisdom."** (12:2)
- The Qur'an is a universal book addressed to all people of all ages. **"We have explained in this Qur'an for the benefit of mankind."** (Az-Zumar 39:2). While the other old books, were

revealed to particular nations for a particular period.

- The Qur'an is the last and perfect Book of Allah. It is a comprehensive Book. It deals with every aspect of human life; social, economic, legal, moral etc. Allah says, ***"This day I have perfected your religion for you, completed My favours upon you and chosen for you Islam as your religion."*** (Al-Maidah 5:3) The earlier books contained only a code of morality and justice, but none was comprehensive to contain a complete code of life.
- There is proof about the authenticity of the Qur'anic text and even of the places and occasions when they were revealed, but there is no historical evidence to the authenticity of the old books.

Prophets

Prophets received guidance from Allah and were sent to guide the people. The chain of the prophets started with Adam and finished with Muhammad (p.b.u.h.). There will be no prophet after him.

According to some tradition, 124000 prophets were sent to the mankind. The Qur'an only mentions a few of them. Muslims must believe in all prophets. They must respect them all and must not make distinction. They must believe in Moses, Jesus, Jacob, Abraham, Solomon and every other prophet that appeared in any part of the world as they all brought the same message of Islam, Allah says, ***"We believe in Allah and the revelation given to us and to Abraham, Isma'il, Isaac, Jacob and the Tribes and that given to Moses and Jesus and that given to (all) prophets from their Lord, we make no difference between one and another of them."*** (Al-Baqarah 2:136)

The messages of all the prophets are same, they all preached Islam and invited people to Oneness of Allah. Allah says, ***"It is He who has sent His Apostle with Guidance and the Religion of Truth that he may proclaim it over all religion"***. (Al-An'am 61:9) They gave good tidings of paradise to those who abide by the command of Allah, and warned the people about the consequences of their evil deeds and about hell. ***"O Prophet! Lo! We have sent you as a witness and a bringer of good tidings and a warner."*** (Al-Ahzab 33:45)

- Prophets were normal human beings. They had wives and children. They were men of great piety and model of good conduct. They were all truthful and honest people. They were sinless.
- A prophet was sent to every nation and every people. Allah says, ***"And for every nation there is a messenger."*** (Yunus 10:47).
- Every prophet spoke the language of his people, ***"We sent an apostle except (to teach) in the language of his (own) people in order to make (things) clear to them"***. (14:4).
- Prophets were chosen to reveal and impart the message of God to the masses. Prophethood is a divine gift and cannot be acquired. ***"Such is Allah's bounty, He grants it to whoever He wills"***. (Al-Jum'ah 62:4).
- Prophets do not say anything of their own; they deliver the message of Allah, they neither add nor delete. Allah says, ***"Your Companion is neither astray nor being misled. Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him."*** Al-Najam 53:2-4)

- Obedience of the prophet is mandatory on his followers; they must obey the prophet and follow his teachings. ***"We sent not an Apostle but to be obeyed in accordance with the will of Allah"***. (Al-Nisa 4:64).
- Some of the prophets were endowed with miracles and some were given books.

Day of Judgment

Every Muslim must believe in life after death. life will come to an end at an appointed day . Man will be resurrected and will be presented in the court of Allah with the record of his deeds. He will give an account of all his deeds. The Day of Judgment can be divided into three stages:-

Qayamah (Dooms Day)

Life will end at an appointed day. Everything in this universe shall be destroyed. The day is called Qayamah. Qayamah will be the day of clamour and noise. People will be running in confusion and bewilderment, Allah says, ***"(It is) a Day whereon Men will be like moths Scattered about. And the mountains will be like carded wool."*** (Al-Qari'ah101:4-5) Mothers will forget their children; everyone will be concerned about his own self, Allah says, ***"The Day you shall see , every mother giving suck shall forget her suckling-baby and every pregnant female shall drop her load (unformed)."*** (Al-Hajj 22:2) Again, He says, ***"When the deafening blast is sounded that day man shall flee from his brother, his mother, and his father"***. ('Al-Abas 80:33- 35)

The sun will be folded up; the stars will lose their light and scatter away. The earth will be rent asunder. The mountains will set in motion and they will be blown away. ***"One Day We shall remove the mountains and you will see the earth as a level stretch."*** (20.100) The ocean will boil over and burst forth. All the people will die, Allah says, ***"Every soul must taste of death."*** (Al-Anbiyaa 21:35) The soul of a person rests in Barzakh till the day of resurrection, Allah says ***"Before them is a partition (Burzakh) till the day they are raised up"***. (Al-Muminun 23:100)

Resurrection

The second trumpet will be blown and there will be resurrection not only of men but also of angels, Jinn, beasts, birds and everything that existed in this world. ***"Then will a second one be sounded when behold they will be standing and looking on! And the Earth will shine with the glory of its Lord: the Record (of Deeds) will be placed (open)"*** (68-69 Az-Zumar).

A new world will emerge with a new sky. All human beings who had lived on this earth since its inception will come back to life, this is called HASHR. Allah says, ***"Does man think that we cannot assemble his bones? Nay, we are able to put together in perfect order the very tips of his fingers."*** (Al- Qayamah 75:3-4) Again, ***"You were lifeless and He gave you life and He will cause you to die and will bring you again to life"***. (Al-Baqarah 2:28).

Final Judgment:

Men will be presented in the court of Allah with the record of their deeds and they will be judged according to their deeds. Allah says, ***"And the Book (of Deeds) will be placed (before you); and you will see the sinful in great terror because of what is (recorded) therein"***. (18:49)

- Scales will be set up, and the deeds will be weighed, Allah says, ***"We shall set up scales of justice for the Day of Judgment so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed We will bring it (to account)"***. (Al-Anbiyaa21:42)

- As-Sirat (a bridge) will be laid across Hell and Muhammad (p.b.u.h) shall be the first amongst the Apostles to cross it with his followers.

Those who emerge successful in this judgment will go to Paradise, Allah says, ***"Then he whose scales are heavy shall be in a state of bliss and he whose scales are light shall have a deep pit for his dwelling".*** (Al- Qari'ah 101:9-10) And, ***"And he who has done an atom's weight of good deed shall see it and he who has done an atom's weight of bad deed shall see it".*** (Al- Zillzal 99:7-8) Miqdad ibn al-Aswad reported, ***"I heard Allah's apostle (peace be upon him) as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile..... The people would be submerged in perspiration according to their deeds, some up to their knees, some up to the waist and some would have the bridle of perspiration and, while saying this, Allah's Apostle (peace be upon him) pointed his hand towards his mouth.*** (Sahih Muslim)

Importance of the Belief

Belief in the Hereafter is a fundamental component of a Muslim's Faith. Any individual who sincerely believes in the life after death will strive in this world for a better life in the next world. He will lead his life according to the teachings of Islam. He will shun vices and will perform his duties not only towards his Creator but also towards his fellow-beings.

Predestination

A Muslim believes in predestination, everything is ordained by Allah, He determines the fate of a person while he is still in the womb of his mother. Everything that happened, everything that is happening and everything that will take place has been determined by Allah, Allah says, ***"Verily all things have We created in proportion and measure".*** (Al-Qamar 54: 49)

Allah's Creation is not haphazard. Everything goes by law, proportion, and measure. Everything has its appointed time, place, and occasion, as Allah says ***"No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: that is truly easy for Allah."*** (Al-Hadid 57:22)

We should keep in mind that Allah has created us with free will and ability to choose, the ability must work within us, Allah say, ***"Man can have nothing but what he strives for;"*** (An-Najam 53:39).

Summary

Beliefs:

Tauhid is the belief in oneness of Allah. Allah is the Creator. He is neither the father nor the son of anyone. He is Ever-Living and the only God worthy of worship.

Shirk is associating partners in worship to Allah in person or attributes and qualities of Allah.

Angels are made of light. They are created to worship Allah. Some are entrusted with specific functions. They do not have a free will.

Prophets were sent for the guidance of mankind, they were chosen to deliver the message of Allah without adding or deleting it.

Revealed Books are source of Divine teachings and guidance. All were lost except Zabur, Torah, Injil and the Qur'an; all were changed except the Qur'an.

Day of Judgment: The trumpet will be blown and all will die. All will be resurrected with the second trumpet. Men will be judged according to their deeds. The pious shall go to Paradise; the sinner shall go to hell.

Predestination: Everything is ordained and pre-planned; livelihood of a person, his life span, his actions and whether he will be happy or unhappy.

Pillars of Islam

(IBADAH)

Islam consists of five pillars which are; affirmation of the faith :

1. Shahadah: Witnessing that ***La ilaha illa'Llah Muhammadun Rasul Allah*** ((There is no god but Allah and Muhammad is the Messenger of Allah).
2. Salah: The five daily prayers.
3. Zakat: Charity to the poor and the needy.
4. Saum: Fasting during the month of Ramadan.
5. Hajj: Performing the pilgrimage to Makkah at least once in a lifetime if a person's financial and physical conditions permit it,

Ibn Umar reported, Allah's Apostle (p.b.u.h) said, "***Islam is based on (the following) five (principles):***

- 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle.***
- 2. To offer the (compulsory congregational) prayers dutifully and perfectly.***
- 3. To pay Zakat (i.e. obligatory charity).***
- 4. To observe fast during the month of Ramadan.***
- 5. To perform Hajj (i.e. Pilgrimage to Mecca).*** (Sahih Bukhari)

Shahadah

The confession of the faith of a Muslim is in the pronouncement of Shahadah,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

La ilaha illa'Llah Muhammadun rasul Allah

(There is no god but Allah and Muhammad is the Messenger of Allah)

There is no god but Allah is the first part of Shahadah, it deals with the unity of Allah. We confess with our heart that Allah is the Lord, the Master and the Creator of all things; the heaven, the earth and everything therein. He is the Sustainer, the Provider, the Organizer and the Planner of all its affairs. It is He who gives life and takes the life away. ***"Verily your Allah is One! Lord of the heavens and of the earth and all between them and Lord of every point at the rising of the sun!"*** (Saffat 37:4-5) He is Eternal; Ever-Living without a beginning or an end, He is the First and the Last. ***"He is the First and the Last, the Evident, and the immanent."*** (Hadid 57:3) He is independent while others are dependent on him for their survival.

① Allah is the Only One worthy of worship. ***"Your Lord has decreed that you worship none but Him"***. (Isra 17:1) We pray to Allah, we seek His help at the time of difficulty, ***"You do we worship and Your aid we seek."*** (Al-Fatihah 1:5) We swear by His name, offer sacrifice to Him. We abide by His commands and refrain from everything He has forbidden.

② We also testify that all the names and the attributes which Allah has named Himself or the Prophet Muhammad (p.b.u.h) has named or qualified Him belong to Allah alone without changing their meanings or likening them to others. He sees and hears everything. He is Omniscient; He knows everything; the hidden and the manifest. He is Omnipotent; all Powerful and, nothing is like Him, Allah says, ***"There is nothing whatever like unto Him and He is the One that hears and sees (all things)."*** (Ash-Shura 42:11)

The second part of Shahadah testifies that Muhammad is the Messenger of Allah and none has the right to be followed after Allah but the Prophet Muhammad (p.b.u.h).

He is the last messenger of Allah. No prophet will come after him. Allah says, ***"Muhammad is not the father of any of your men but (he is) the Apostle of Allah and the Seal of the Prophets."*** (Ahzab 33:40)

We follow, and obey the message that he has brought, Allah says, ***"Say, (O Muhammad) "If you do love Allah follow me, Allah will love you and forgive you your sins for Allah is Oft-Forgiving Most Merciful."*** (Al-Imran 3:31) We abide by his commands and refrain from what he has forbidden. ***"And whatsoever the messenger gives you, take it. And whatsoever he forbids, abstain (from it)."*** (Hashr 59:7)

Salah (Prayer)

Prayer is the second pillar of Islam. Allah says **"Establish prayer and pay zakah"** (al-Baqarah 110). And **"So serve Me and establish worship for My remembrance"** (Taha 74), and the verses, **"And who pay heed to their prayers. These are the heirs who will inherit Paradise. There will they abide"** (al-Mu'minun 1-29-11). The Prophet (p.b.u.h) said, **"The head of the matter is Islam, its pillar is the prayer, and the top of its hump is jihad in the way of Allah."** (Agreed)

Prayer was the first act of worship that was made obligatory. It was made obligatory during M'iraj in the 10th year of Prophethood, Anas (R.A.) reported, **"The prayers were made obligatory on the Prophet (p.b.u.h) in the night of his ascension to heaven At first, they were fifty in number, but were reduced several times until they were five. Then it was proclaimed, 'O Muhammad! The order is not changed. These five are (equivalent) to the fifty.'"** (Ahmed)

Salah is the first act that the person will be held accountable for on the Day of Judgement, the Messenger of Allah (p.b.u.h) said, **"The first act that the slave will be accountable for on the Day of Judgment will be the prayer. If it is good, then the rest of his acts will be good. And if it is evil, then the rest of his acts will be evil."** (Tabarani) It is the last thing that the Prophet p.b.u.h) said to the Muslims before he died, saying, **"Prayer, prayer and what your right hand possesses."** (Ahmed)

The word Salat occurs 67 times in the Qur'an. It is obligatory on every adult, sane Muslim males or females whether he is at home or travelling, in peace or war, healthy or sick, safe or in fear. However, women are exempted from offering Salat during the menstruation period. **"Be guardians of your prayers, and of the mid-most prayer, and stand up with devotion to Allah. And if you go in fear, then (pray) standing or on horseback. When you are safe, remember Allah, as He has taught you that which (heretofore) you knew not"** (al-Baqarah 238-239).

Many verses of the Qur'an prayer are followed with remembrance of Allah, **"Lo! Worship preserves (one) from lewdness and iniquity, but verily, remembrance of Allah is more important."** (Al-Ankabut 29:45) Salat distinguishes a believer from the non believer. Jabir reported, the Prophet (p.b.u.h) said, **"The pact between us and them is prayer. Whoever, abandons it is a disbeliever."** (Ahmad)

It is not obligatory for a child to pray, however it is obligatory for the parents to order him to pray when he is seven years old and they may beat him if he does not pray after he reaches the age of ten so that he develops the habit of praying by the time he reaches puberty, Abdullah Amr ibn Aas reported, the Prophet p.b.u.h) said, **"Order your children to pray when they reach the age of seven. Beat them (if they don't pray) when they reach the age of ten."** (Abu Daud)

Importance and Benefits of Salat

- **Punctuality and Regularity.** A Muslim prays five times a day at fixed times. He learns to be punctual at every prayer or he will be late and miss the congregation. This is repeated five times a day which instils habit of regularly and punctuality. Allah says, **"Prayer at fixed hours has been enjoined upon the believers."** (An-Nisa 4:103)
- **Cleanliness and purity.** Salat makes a person clean and pure both physically and spiritually. When a person prays regularly and punctuality. He keeps his body clean by making ablution before every prayer, while Salat itself keeps him spiritually pure, The Messenger of Allah

(p.b.u.h) asked his Companions, ***“Do you believe that dirt can remain on a person bathing five times a day in a stream running in front of his door? The companions replied that no dirt can remain on his body. The Prophet remarked so exactly similar is the effect of prayer offered five times a day. With the grace of Allah, it washes away all sins. Ablution washes out physical dirt while prayers wipe out spiritual.”*** (Agreed)

- **Obedience and Humility.** A Muslim completely submits himself to Allah. He stands in humility in the presence of Allah with both hands folded; he bows, kneels and prostrates. He shows his utter dependence on Allah. ***“Successful indeed are the believers who are humble in their prayers.”*** (Al-Muminun 23:1)
- **Self-Discipline and Self-Control.** Prayers instill self-discipline in an individual. Prayers are obligatory on every adult, sane Muslim under all circumstances, if a person is sick then he can offer his prayers while sitting. If he cannot do this, then he can pray while lying down. If water is not available, he can perform dry ablution. If correct Qiblah cannot be determined, then he can pray in the possible direction of Qiblah.
- **Piety and Taqwa.** Prayer develops piety and fear of Allah in a person and restrains him from evils, Allah says, ***“Establish regular prayers, for it restrains from shameful and unjust deeds.”*** (Al-Ankabut 29:45)
- **Patience and Perseverance.** Prayers develop patience, endurance, contentment, and perseverance in a person. Allah says, ***“Therefore, be patient with what they say and celebrate (constantly) the praises of your Lord before the rising of the sun and before its setting.”*** (Ta-Ha 20:130)

Adhan (Call for Prayer). Adhan and Iqamah precede every prayer. The Adhan is called, when time for a particular prayer commences, . The person who gives the call should be an adult, male Muslim with a clear loud voice and it is desirable that he should perform Wudu before Adhan. He should preferably stand on a raised platform with his face towards Qiblah. He should insert the tip of his fore finger in his ears and then gives Adhan in a loud a voice.

اللَّهُ أَكْبَرُ

“Allah-u akbar”, Allah is great (four times).

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

“Ashhadu alla illaha illa llah”, I bear witness that there is no god except Allah (twice).

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

“Ashhadu anna Muhammad ar-Rasool-lal-lah”, I bear witness that Muhammad is the apostle of Allah (twice).

حَيَّ عَلَى الصَّلَاةِ

“Hayyah ‘alas-salah”, Come for the prayers (twice; he turns his face towards the right).

حَيَّ عَلَى الْفَلَاحِ

“Hayya ‘alal-falah”, Come for the success. (Twice, he turns his face towards the left).

اللَّهُ أَكْبَرُ

“Allah-u akbar”, Allah is great (twice).

لَا إِلَهَ إِلَّا اللَّهُ

“Lailaha ill-Allah”, There is no God but Allah (once)

In the Adhan for the Fajr prayer after the words “come for the success”, the following words are added:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

“As-Salat-u khairum-min-anaum”.

prayers are better than sleep.

Supplication after Adhan

Those who hear the Adhan must recite the following supplication. Jabir (R.A.) reported that the Prophet (p.b.u.h) said, **"Whoever says (after) hearing the call to prayer,**

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ اِتِّمَمْتُ مَحَمَّدَ الْوَسِيلَةَ وَالْفَضِيلَةَ وَالْدَّرَجَةَ الرَّفِيعَةَ
وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ وَارْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَمَةِ اِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

'O Allah!, Lord of this complete call and of the established prayers, grant Muhammad the place of wasilah, the most virtuous place and raise him to a praiseworthy position that you have promised him, and grant us his intercession on the Day of Judgment. Verily you never go back on your word" will have my intercession made permissible for him on the Day of Judgement.' (Bukhari)

When the congregational prayers are about to start the maudlin or some other person, recites the Iqamah in a low voice and somewhat quickly. The words of Iqamah are the same as that of Adhan but they are only said once and fingers are not inserted in ears and he does not turn left or right: after completing sentence No. 5 he says, **فَدَقَّامَتِ الصَّلَاةُ "Qad qamatis Salat"** (prayer has started, twice). The listeners say inaudibly (**Aqamah-allahu wa adamaha**) أَقَامَهُ اللَّهُ وَأَدَامَهَا (may Allah make the prayer well established and permanent)

Conditions of the Prayers

- **Intention.** A person starts intention (niyah) of the prayers. It is a state of the heart. One does not have to say it in words. The Prophet and the companions never said them by their tongue as, **"Actions are judged by the intentions."** (Agreed).
- **Time:** Prayers must be offered at its stated time, Allah says, **"Prayers indeed have been enjoined on believers at fixed times."** (An-Nisa 4:103)
- **Purity from Major and Minor Impurities.** A person should be in a state of Wudu, Allah says, **"O you who believe! When you rise for the prayer, wash your faces, your hands up to the elbows, and lightly rub your hands and (wash) your feet up to the ankles. If you are unclean, purify yourselves."** (Al-Maidah 5:6) The Prophet p.b.u.h) said, **"Allah does not accept any prayer that was not performed while in a state of purity."** (Agreed)
- **Purity:** Body, clothes and place of prayer should be free from impurities .
- **Sattar:** Men should be covered from navel to knees. For woman, all the body should be properly covered except her face and hands, Allah says, **"O Children of Adam! Take your adornment (by wearing proper clothing) for every mosque."** (Al-A'raf 31)
- **Qiblah:** A person faces Masjid al-Haram (in Makkah) during every prayer, Allah says, **"Direct your face to the Masjid al-Haram. Wherever you may be, turn your faces to it."** (Al-Baqarah 2:144)

Cleanliness

Islam commands cleanliness and purity, Allah says, **"For Allah loves those who turn to Him constantly (in repentance) and He loves those who keep themselves pure and clean."** (Al Baqarah 2:222). The Messenger of Allah said, **"Purity is half the faith."** (Sahih Muslim). Spiritual purification is purification of one's soul and mind of all evil thoughts and ideas. Purification of soul requires a great deal of effort on the part of the man and its most elementary stage is the purity of the body.

Physical impurity is every kind of filth and pollution which turns clean things into unclean and dirty.

It is termed as "Najasah" in Arabic.

Types of impurities

There are two types of impurities:

1. Impurity in fact (Najasat Haqiqi).
2. Impurity in effect (Najasat Hukmia).

1. Impurity in Fact (Najasat Haqiqi)

This kind of impurity includes urine, excrement, semen blood etc. This kind of impurity is further divided into:

i. Grave impurity (Najasat al ghaliza)

It includes pig and all its products, alcohol, all unlawful animals, human and animal's urine, excretion, semen, blood, pus and vomiting and also excrement of all animals, are impure. Any amount of najasat al-ghaliza pollutes whatever it touches.

ii. Minor impurity (Najasat al-khafifa)

It includes urine and dropping of lawful animals like cattle, horses and domestic or wild animals whose meat is allowed to eat etc. Dropping of lawful birds if it stinks, and dropping of unlawful birds.

Purification from both types of impurities is attained by scraping off filth. In case of clothes they are washed thoroughly three times and squeezed properly; while ground will become pure once the impurity dries. Smooth surfaces that have no pores are purified by simply wiping them and removing any impure remains.

2. Impurity in Effect: (Najasat Hukmiyah)

The impurity in effect is that state of impurity which is not visible to eye, but which is known through the commands of Shari'ah, for instance, the state of being without ablution or bath when it is commanded by shari'ah. This impurity is termed as hadath in the terminology of shari'ah. It is of two types

1. Minor impurity
2. Major impurity

1. Minor Impurity (Hadath Asghar) Minor impurity is caused by passing of wind, faeces, or urine etc. it can be removed by:

Ablution (Wudu)

Wudu is prerequisite of prayers, Allah says, ***"O you who believe! When you prepare for prayer wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles."*** (Al-Maidah 5:6) Abdullah bin Umar reported, the Prophet (p.b.u.h) said, ***"Neither the prayer is accepted without purification nor is charity accepted out of the ill-gotten wealth."*** (Sahih Muslim)

- Wash both hands up to wrist.
- Gargle three times.
- Sniff up water with nostril using right hand, use left hand to clean the nose. (Thrice)
- Wash the whole face with both hands from forehead to chin and from lobe of one ear to another. (Thrice)
- Wash the rights arm then the left arm up to elbow. (Thrice)
- Wet hands and perform masah by wiping hands on one fourth of head, both ears are cleaned inside and outside, thumb is used to wipe the back of the ear and the index finger is used for inside, and back of the two hands are passed on the nap of neck. (Once)
- The right then the left foot is washed. (Thrice)

"Humran reported that 'Uthman (R.A.) called for water for Wudu and he washed his hands to his wrist, then he put a handful of water with his right hand into his mouth, gargled with it and spat it out. He did this three times then he inhaled water into his nostrils from his right hand and exhaled it with the help of his left hand. He also did this three times. He then filled both his hands with water and washed his face three times. He then washed his right arm up to his elbow three times and his left arm like-wise. He then wet his hands and wiped them on his head once. Then he washed his right foot up to the ankle three times and likewise his left. He then said, 'I saw Allah's Messenger perform Wudu like this Wudu of mine.' (Sahih Bukhari)

Wudu removes the sins of a person, Uthman bin Affan reported, ***"The Messenger of Allah (peace be upon him) said: He who performed ablution well, his sins would come out from his body, even coming out from under his nails."*** [Sahih Bukhari] In another tradition, he said, ***"On the day of Resurrection, I shall be able to spot my people by their faces and hands and feet, which will be shining on account of Wudu."*** (Agreed)

Condition of Wudu

- Intention should be made.
- It is desirable to brush teeth or use a miswak before or after Wudu.
- Entire Wudu should be a continuous process without a break; no part should be allowed to dry before the other is washed.
- It should be done in a prescribed order.
- Washing should start with the right side then the left.
- Water should be clean and pure.
- No part should remain dry.

Wudu breaks because of the following

- Passing of wind, faeces, or urine.
- Deep sleep, unconsciousness, or fit of insanity.
- Touching the private parts.
- Eating camel meat.
- Laughing loudly during prayer.

Dry Ablution (Tayammum)

When water is not available, or in time of sickness purification is made with clean dust, which takes place for both Wudu and ghusl, it is called Tayammum. Allah says, ***"But if you are ill or on a journey or one of you come from offices of nature or you have been in contact with women and you find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. Allah does not wish to place you in a difficulty but to make you clean and to complete His favour to you that you may be grateful."*** (Al-Maidah 5:6) soil used for tayammum must be pure; this can be sand, stone or gypsum.

Method of Tayammum

A person makes intention, he mentions Allah's name, strikes his hands on sand and wipes his hands on his face and his arms up to the elbow, ***"Ammar (R.A.) reported that the Prophet stroked the earth with his hands and then passed them over his face and the backs of his hands (while demonstrating Tayammum)."*** (Sahih Bukhari)

Conditions of Tayammum

- Tayammum breaks with the same things that break the Wudu.
- Tayammum becomes invalid immediately with the availability of water.
- Tayammum can only be done with pure dust or soil, it cannot be performed with anything that is burnt e.g., ash of the wood.
- It can only be done with something that has dust.
- Tayammum is also allowed if there is water but one lacks the proper means to get it, or if one fears for life, or he is afraid that he may be accused of theft or other allegation may be made against him if he gets it.

2. Major Impurity (Hadath Akbar)

This impurity is caused by sexual intercourse or discharge of semen during sleep, menstrual discharge, and post childbirth bleeding. One can neither perform prayers in this state, nor touch the Qur'an, or enter the mosque. Taking bath (Ghusl) is the only way of achieving purity from this state.

Bath (Ghusl)

Muslim must take bath after major impurity, Allah commands bathing in the following verse, ***"If you are in a state of ceremonial impurity bathe your whole body."*** (Maidah 5:6)

Method of Bath (Ghusl)

Intention must be made and a person should first wash both his hands till the wrists, and then wash his private parts and remove impurity. He must perform Ablution taking special care in gargling and cleaning of nose. Water is poured on the body from head to feet, making sure that no part of the body remains dry; water is poured first on the right side then on the left side, at least three times, rubbing the body carefully. ***"A'ishah (R.A.) reported that when the Prophet (p.b.u.h) wanted to make ghusl he used to first wash his hands, and then wash his private parts with his left hand. He would then make Wudu like the Wudu of his Salah. Then he would pour water on his head three times and rub it with his fingers into the root of his hair. Following that he would pour water over the whole of his body and he would sometimes, move aside and wash his feet again."*** (Agreed)

Bath must also be taken when one converts to Islam, and after washing the dead. It is desirable to take a bath on Friday and on both the festivals of Eid -ul-Fitr and Eid- Al-Adha.

Times of the Prayers

Each prayer has its own particular time at which it must be performed. Allah says, ***"Prayer at fixed hours has been enjoined upon the believers."*** (An-Nisa 103) The time of each prayer is as follows

Name of the prayer	Commencement	End
Fajr	After the break of dawn.	Just before sunrise.
Dhuhr	When the sun begins to decline and a man's shadow is the same as his height.	The shadow of a man becomes double his height.
Asr	When the shadow of a man becomes double his height	Just before the sun set.
Maghrib	Just after the sunset.	Disappearance of redness on the horizon.
Isha	Disappearance of redness on the horizon.	Till mid night.

Ibn 'Amr (R.A.) reported that the Messenger of Allah (p.b.u.h) said, ***"The time of the Noon***

Prayer is when the sun passes the meridian and a man's shadow is the same length as his height. It lasts until the time of the afternoon prayer. The time of the Afternoon Prayer is until the yellowing of the sun (during its setting). The time of the Evening Prayer is as long as twilight. The time of the Night Prayer is to the middle of a night of medium duration. And the time of the Morning Prayer is from the appearance of the dawn until the time of sunrise. When the sun rises abstain from praying as it rises between the horns of Satan."
(Sahih Muslim)

It is prohibited to pray when the sun is in meridian or is rising or setting.

Number of Rakk'ahs

Prayer	Fard	Sunnah Mu'akkadah	Sunnah Ghair Mu'akkadah	Nafal	Witr
Fajr	2	2 pre Fard			
Dhuhr	4	4 pre Fard, 2 post Fard	2		
Asr	4	4 Pre-Fard			
Maghrib	3	2 after Fard		2	
Isha	4	2 after Fard	4 pre Fard	2 nafal before and 2 after witr	3 after Sunnah Mu'akkadah

Method of Prayers

Intention: A person should stand facing Qiblah with hands straight on both his sides, after which he makes intention (Niyah).

Takbir Tahrimah: Then he raises both his hands as far as ears and says,

الله أكبر *"Allah-u Akbar"*. God is great.

Qiyam: He brings both his hands down and folds them below the navel with right hand over the left hand and recites Thana

Thana: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

*Subhan-ak allahumma wa bi hamdika wa tabarak asmuka
wa ta'ala jadd-u-ka wa la illaha ghair-u-ka.*

Glory to You O Allah and Yours is the praise and blessed is Your name and exalted is Your majesty and there is no one worthy of worship except You.

After Thana, he recites,

T'awuz:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'Auzu billahi min-ash-shaitan-ir-rajim.

I seek refuge with Allah from the accursed Satan.

After T'awuz, he recites,

Tasmiah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismilla_hir rahma_nir rahim.

In the name of Allah, the Beneficent, and the Merciful

After Tasmiah, he recites,

Fatihah:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

*Alhamdu lilla_hi rabbil 'a_lameen • Ar rahma_nir raheem • Ma_liki yaumid din
Iyya_ka na'budu wa iyya_ka nasta'in • Ihdinas siratal mustaqeem
Sira_tal lazeena an'amta 'alaihim • Ghairil maghdu_bi 'alaihim walad da_IIeen.*

"Praise be to Allah, the Cherisher and Sustainer of the Worlds. Most Gracious, Most Merciful; Master of the Day of Judgement; You do we worship, and Your aid we seek. Show us the straight path. The path of those on whom You have bestowed You Grace; whose (portion) is not wrath, and who go not astray." (Al-Fatihah 1:1-7)

After **وَالضَّالِّينَ**, he says **Ameen**. Immediately after that he recites a surah or at least three verses of the Qur'an, this is called Qirat. After the Qirat he says,

Takbir

اللَّهُ أَكْبَرُ **"Allah -u-Akbar"** God is Great

Allah is great. Then he bows for Ruk'u.

Ruk'u: He bows down holding his knees and says the following, Tasbeeh:

سُبْحَانَ رَبِّيَ الْعَظِيمِ **"Subhana Rabb iy al 'Azeem"**

(Glory to my Lord, the great) at least three times, then he raises his head.

Qoamah:

He stands straight and recites the Tasmiah:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ **"Sam'i Allah-u-Liman hamidah"**

(Allah listens to him who gives praise) then he says, **Tahmeed:**

رَبَّنَا لَكَ الْحَمْدُ **"Rabbana lakal hamd"**

(O our Lord! all praise is due to You alone). After this he says, **Takbir:**

اللَّهُ أَكْبَرُ **"Allah-u -Akbar"**. God is Great

Sajdah:

He then, performs the act of prostration i.e. He must prostrate on seven body parts, the Prophet (p.b.u.h.) said, **"I have been ordered to prostrate on seven body parts, the forehead and he pointed to his nose, the hands, the knees and the ends of the feet."** (Agreed) He places both his knees on the ground first, and then hands, then nose, then forehead. The face should be between both the palms, he should not place his elbows on the ground. While performing Sajdah the Tasbeeh Sajdah is recited.

سُبْحَانَ رَبِّيَ الْأَعْلَى **"Subhana Rabbiyal A'la"**

(Glory to my Lord the Most High) at least three times. After this he raises his head and says,

Takbir:

الله أكبر **"Allah-u -Akbar"** God is Great

Jalsa: A person sits on his left foot which is folded and keeps the right foot erect on the ground; both his hands should be on his thighs close to the knees, then again he says,

Takbir: الله أكبر

"Allah-u -Akbar" God is Great

Second Sajdah: The second Sajdah is performed in the similar manner to the first one.

The second Rakk'ah is performed in the similar manner to the first one, except, that Thana and T'awuz are not repeated. After the second Rakk'ah is completed, a person sits for **Qa'ada:** and recites Tahiyya.

Tahiyyaat

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

**"At-Tahiyatu lil-lahi wassalawatu wat-taiyibatu.As Salamu 'alalika aiyuha-n-Nabiyu
wa rahmatu-l-lahi wa barakatuhu.As-Salam 'alaina wa ala ibadil-lah is-salihin."**

(All the compliments, prayers and good things are due to Allah. Peace be on you, O Prophet and Allah's mercy and blessings be on you. Peace be on us and on the true pious slaves of Allah). Then he recites,

Tashahud

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"Ash-hadu an la-ilaha illa-l-lahu wa ash-hadu anna Muhammadan 'abduhu wa Rasuluhu."
I bear witness that there is no deity but Allah and I bear witness that Muhammad is His servant and his Messenger. While reciting tashahud he makes a circle with the thumb and the middle finger of the right hand and closes the third finger and the little finger of the right hand and when he says the following words:

لَا إِلَهَ

He should raise the fore finger of hand and he should lower it while uttering the words:

إِلَّا اللَّهُ **"ill-Allahu"**

If the intention is for three or four Rakk'ah, this will be called Qa'ada 'ulla, he will say, **Allah-u -Akbar**, and arise from Qa'ada Ula for Qiyam and perform the third and fourth Rakk'ah. He will only recite Tasmiah, Surah Fatihah, and Ameen, however, in case of nafal and Sunnah, he will also recite some other Surah, after the third or fourth rak'ah whichever is the case, he will sit for Qa'ada-al- Akhira, and will recite Tahiyya, then Tashahud, then the following Salah.

Salah

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

"Allahuma salli 'ala Muhammadin wa 'ala ali Muhammadin kama sallaita 'ala Ibrahima wa 'ala ali Ibrahima innaka Hamid-um-Majid. Allahumma barik 'ala Muhammadin wa 'ala ali Muhamma-din Kama barakta 'ala Ibrahima wa 'ala ali Ibrahima innaka Hamid-um-Majid."

O Allah! Exalt Muhammad and the family of Muhammad as you exalted Ibrahim and the family of Ibrahim. Verily you are indeed Praise worthy and Magnified. 'O Allah! Bless Muhammad and

the family of Muhammad as you blessed Ibrahim and the family of Ibrahim. Verily you are indeed Praiseworthy and Magnified”.

Supplication

Then he recites the supplication,

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ط
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ط

**“Rabb-ij-alni muqimas-salat wa-min zurriyyati Rabbana wa taqabbal dua.
Rabbana aghfir li wali walidayya walil mu'minine youma yaqum-ul-hisab.”**

O my Lord! Make me one who establishes regular prayer and also raise such among my progeny. O our Lord! Accept my prayer, O our Lord! Grant forgiveness to me, my parents and (all) the believers on the day that reckoning will be established.

Salam

He ends the Salat with Salam. He turns his face to the right and says,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ
“As-salamu-'alakum wa rahmatulla-hi.”

(Peace be upon you and the mercy of Allah) then he turns his face to the left and says the same.

Witr Prayer

Witr prayer is performed after Isha prayers; It is Sunnah -Mu'akkadah. Witr may be prayed one, three, five, seven or nine Rakk'ahs. Abu Ayub Ansari reported, The Prophet (peace be upon him) said, **“The witr is a duty for every Muslim so if anyone wishes to observe it with five rak'ahs, he may do so; if anyone wishes to observe it with three, he may do so, and if anyone wishes to observe it with one, he may do so.”** (Sahih Bukhari)

The time of witr begins after 'Isha prayers and it continues until the time of salatul Fajr. If a person is afraid that he will not be able to wake up, then he should perform it before sleeping. Abdullah bin Abbas related, **“I heard Allah's Messenger (peace be upon him) as saying: Witr is a rak'ah at the end of the night prayer.”** (Sahih Muslim)

Qunut

There are different qunut in hadith which may be recited in the witr.

O Allah! We beseech Your help and ask Your pardon.

and believe in You and trust in You.

and praise You in the best manner and thank You.

and we are not ungrateful to You and we cast off and forsake him who disobeys You.

O Allah! You do we worship and to You do we pray and

prostrate to You, and to You do we flee

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ

وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ

وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ

وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ

اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلكَ نُصَلِّي وَنَسْجُدُ

وَإِلَيْكَ نَسْعَى وَنَخْجِدُ وَنَرْجُو رَحْمَتَكَ

وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

and we are quick

and we hope for Your mercy. and we fear Your chastisement, for surely Your chastisement overtakes the unbeliever.

After the supplication of Qunut a person goes for ruk'u and then competes his prayer like the third rakk'ats of Maghrib prayer.

Congregational Prayer

Congregational prayer has a great reward, the Messenger of Allah (p.b.u.h) said, **"Prayer in congregation is better than the prayer of a man by himself by twenty-seven times."** (Agreed)

Muslims are commanded to pray congregation prayers in a mosque. Only Fard are to be said in congregation. The other rakk'ats are said singly. One person with Imam will constitute a congregation even if the other person is a child or a woman. Women are allowed to join the congregation but their prayer in their houses is better. Men are excused from congregation, only in case of rain, extreme weather, or illness.

Two persons can form congregation. The man who leads the congregation is called imam. In case the congregation consist of two people, the follower will be on the right side of the imam, if a third person joins the prayer, the Imam will move, forward or the Muqdad (follower) moves backwards. If females join the congregation, they will form a back row, and they must leave the congregation, before men leave; they must not use perfumes. Ibn 'Abbas (R.A.) said, **"I stayed with my Aunt Maimunah and the Prophet (p.b.u.h) got up to pray during the night. I got up to pray with him and stood on his left and the Prophet p.b.u.h) took me by my hand and put me on his right side."** (Agreed)

The best man fit for Imamah is the one who has good understanding of the Qur'an and Hadith.

Before the congregation starts, rows are straightened, and the gaps are filled. Worshippers stand shoulder to shoulder; the elder and the pious occupy the front row, then children and then women. Someone standing close to the imam says iqamah in a low voice. The intention is made, all say the Takbir Tahrimah, the imam and the congregation recite thana ta'awuz and tasmiah. When the Imam reads loudly, the followers listen to him. But if the Imam recites Fatihah within himself, the followers too read Fatihah in silence, when the imam says, **وَالْحَمْدُ لِلَّهِ** *"wa-laddalin"* at the end of Sura al-Fatihah, the followers say **Ameen**, the Prophet, (p.b.u.h) said, **"When the imam recites, '... Those whose portion) is not wrath and who go not astray, you should say 'Ameen. If this corresponds to when the angels say it, he will have all of his previous sins forgiven.'" (Sahih Bukhari)**

When the imam bows they all bow, when he says, **'Sami'a-l-lahu Liman hamida'** they say, **'Rabbana-lakal hamd'**. The congregational follow Imam in all actions. They do not go ahead of the Imam in standing, bowing or prostrating, the Prophet (p.b.u.h) said, **"The Imam is (appointed) to be followed. So do not differ from him, bow when he bows, and say, 'Rabbana-lakal hamd' if he says 'Sami'a-l-lahu Liman hamida' and if he prostrates, prostrate (after him), and if he prays sitting, pray sitting all together, and straighten the rows for the prayer, as the straightening of the rows is amongst those things which make your prayer a correct and perfect one."** (Sahih Bukhari)

If anyone joins the congregation after prayer has begun and advanced, he must follow the Imam in the stage in which the Imam is at that time, and will complete his prayers after the Imam closes prayers with tasleem. He who gets the last Rakk'ah, gets the whole prayers, anybody who over

takes the prostration shall count the number of the Rakk'ah, and he shall have to pray from the following Rakk'ah (bowing).

The imam recites loudly in Fajr, Maghrib and Isha prayers, while he recites silently in Dhuhr and Asr prayers

Friday Prayers

Friday is the best day of the week, and has special importance for Muslims. Abu Hurairah, reported that the Messenger of Allah (p.b.u.h) said, ***"The best day on which the sun rises is Friday. [On Friday] Adam was created, and on that day he entered paradise, and on that day he was expelled from paradise. And the Hour will come to pass on Friday."*** (Sahih Muslim). There is an hour in Friday in which supplications are accepted.

Muslims are commanded to say their Friday prayers in a mosque. Great reward has been promised for offering the Friday prayers, Salman al- Farisi reported, Allah's Apostle (p.b.u.h) said, ***"Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the prayer, and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him, and remains quiet when the Imam delivers the Khutbah, all his sins in between the present and the previous Friday will be forgiven."*** (Sahih Bukhari).

Salat ul Jumu'ah is obligatory on every free, adult, and sane Muslim who has the ability to attend the Salah and does not have a valid excuse to miss it. The one who misses it without a genuine reason is a sinner. ***"Whoever misses three Friday prayers in a row out of negligence will have a seal put over his heart by Allah."*** (Ahmed, Ibn Majah)

The time of al-Jumu'ah is the same as that of the Dhuhr. It takes the place of Dhuhr prayer. It consists of 2 Rakk'ahs. The Salat-ul Jumu'ah is valid if there are two or more people present, since the Prophet (p.b.u.h) said, ***"Two or more constitute a congregation."*** (Ibn Majah)

It is highly desirable that worshippers should cut their nails, remove unwanted hair, clean teeth, take a bath and put on their best clothes for the Jumu'ah prayers.

When the first adhan is proclaimed Muslims are required to leave every kind of business and hurry to the mosque. They may resume their business after the prayers. Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ
وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝

"O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and traffic); that is the best for you if you but knew. And when the Prayer is finished then may you disperse through the land, and seek of the Bounty of Allah." (Al-Jumu'ah 62:9-10)

The sermon (Khutbah) of the Friday is obligatory, and listening to it is wajib. Second adhan is delivered when the imam ascends the pulpit. After adhan, Imam delivers a sermon facing the congregation. The sermon is divided into two parts with a brief interval of about one minute duration between the two parts.

Friday sermon Includes praises of Allah, the Exalted; blessings upon the Prophet (p.b.u.h), admonitions, and Qur'anic recitations. Allah's Apostle (p.b.u.h) said, ***"The Friday khutbah that***

does not contain the testimony [*"There is no God except Allah, and Muhammad is His Messenger*] **is like the defective hand.**" (Ahmad) The Imam reminds the congregation about their duties towards Allah and towards their fellow beings. He exhorts people to do good deeds, and warns them against the consequences of evil actions. He also reminds them of Hereafter, and prays for the welfare of the whole community.

While sermon is being delivered, it is prohibited to make conversation or even to recite the Quran. Abu Hurairah reported, Allah's Apostle (p.b.u.h) said, **"When the Imam is delivering the Khutbah, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act."** (Sahih Bukhari) After the sermon is over, the Iqamah is proclaimed, the rows are straightened, and the worshippers stand shoulder to shoulder.

The Friday prayer is like any other congregational prayer, however, it is Sunnah to recite aloud in the two rak'ahs of the Friday congregation prayer. Intention is made, the imam says Takbir Tahrimah in a loud voice, and then the imam and the followers recite Thana, Tawuz, and Tasmiah in a low voice in the first rak'ah. After this, the imam recites Surah Fatihah and some other Surahs aloud both in the first and the second Rakk'ahs, the followers listen to him attentively. When the imam says, **"wa-laddalin** at the end of Surah al-Fatihah, the followers say **Ameen** in a low voice.

When the imam bows, the congregation also bows, when the Imam says, **'Sami'a-l-lahu Liman hamida'**, the followers say, **'Rabbana-lakal hamd'** in a low voice. The congregation follows the Imam in all actions. It does not go ahead of the Imam in standing, bowing or prostrating. When the imam makes tasleem all make tasleem.

It is Sunnah to read surah Al-A'la in the first Rakk'ah and Sura Al-Gashia in the second Rakk'ah. It is also a Sunnah to pray four rak'ahs or two rak'ahs after al-Jumu'ah prayer.

Delayed Prayers (Qada)

It is obligatory for anyone who has forgotten the Salah or slept through its time to make up for the missed (Qada) prayer, the Prophet said, **"There is no negligence while one is asleep but forgetfulness occurs when one is awake. If one of you forgets the prayer or sleeps through its time, then he should perform the Salah when he recalls it."** (Fiqh Sunnan) In another tradition, he said, **"There is no expiation (for prayer) except the prayer itself."** (Sahih Bukhari)

- Missing one's Salah intentionally is a sin. If a person delays intentionally and its time passes, he will never be able to make up for that Salah. Such person must seek Allah's forgiveness and increase his good deeds and Nawafil.
- The missed Salah has to be offered at the earliest possible opportunity, if several prayers of a day are missed, the Qada of these should be offered in the prescribed order; the Qada of Fajr then Dhuhr and so on.
- Qada is only offered for Fard prayer, however Qada of two pre Fard Sunnah of Fajr prayer may also be prayed.
- If a person missed his Dhuhr, Asr or Isha during journey, on returning home he should offer shortened prayers. However, if the prayers become Qada before the journey, he will offer full prayer for them if he goes on a journey.

Shortened Prayers (Qasr)

The Qasr or the shortened prayer is performed when a person is travelling. The traveller has the option either to shorten his prayers or complete it, Allah says, **"When you travel through the earth there is no blame on you if you shorten your prayers."** (An-Nisa 4:101) Dhuhr, Asr, and Isha are shortened to two rak'ahs, Fajr and Maghrib remain unchanged and the Sunnah

are dropped.

- A traveller may shorten his Salah as long as he is on a journey. Likewise, if he stays in some place for business or some other affair, then he may shorten his Salah as long as he is there. If a person intends to stay in a place for a certain time, but keeps delaying it for some reason, he may keep shortening his prayers as long as he stays there.
- There is difference of opinion among the jurists regarding the duration of the journey, according to some prayers may be shortened if the journey is of 19 days. Ibn 'Abbas said, ***"The Prophet stayed, during some of his journeys, for nineteen days and he prayed only two rak'ahs. If we stayed in a place for nineteen days, we would not pray the complete Salah. However, if we stayed longer than that, we would perform the whole Salah."*** (Sahih Bukhari)
- Prayers may be shortened when a person leaves his house and is outside his city, and he is not required to resume his regular Salah until he reaches the first house of his city.
- If a resident is praying behind a travelling Imam in a congregation of Dhuhr, Asr and Isha, the resident must complete his remaining two rakk'ats, after the Imam's tasleem, but if a traveller is saying his prayer behind a resident Imam, he has to complete his four rakk'ats, he not allowed to make Qasr even if he joins the Salah in the third rakk'ats.
- There is difference of opinion to the distance after which the person can shorten the prayer, the Qur'an is silent about it, and however, some scholars have fixed it to be 48 miles.

Combined Prayers (Salat-ul-Jama'ah):

Travellers as well as the residents can combine prayer under certain circumstances.

- In case of bad weather Salah in the mosque may be combined.
- Sickness like bad bladder also allows combined prayers as a person may not be able to keep himself purified for long.
- For the one who fears for his life, property or family.
- The majority of the scholars are of the opinion that it is allowed for the resident to combine his prayers due to some pressing need. ***"The Messenger of Allah combined the Dhuhr and Asr prayers and then the Maghrib and Isha prayers in Madinah without there being any danger or rain." When Ibn Abbas (R.A.) was asked, "What did he desire by that action?" He replied, "He did not want any hardship for his Ummah."*** (Sahih Muslim)

The Salah of Fajr cannot be joined either with Isha or Dhuhr, nor can Salah of Asr and Maghrib be joined. Salah-al-jamah can be performed in two ways:

- **Advance Combination (Jamah Taqdeem).** Salah of Asr may be advanced and prayed with that of Dhuhr at the time of Dhuhr, and Isha prayer is advanced and prayed with Maghrib, at the time of Maghrib.
- **Delayed Combination (Jamah Takheer).** In this case the Salah-e- Dhuhr is delayed and prayed with that of Asr in the time of Asr, and the prayers Maghrib, is delayed and prayed with Isha, at the time of Isha, Mu'adh bin Jabal (R.A.) reported that ***"While the Prophet (S.A.W.) was at Tabuk and the sun had passed the meridian, the Prophet (S.A.W.) combined the Dhuhr, and Asr prayers before he started his journey. If he started his journey before the sun passed its meridian, he would delay the Dhuhr prayer until the time when he stopped for the Asr prayer. He would do likewise for the Maghrib prayer. If the sun set before he began his journey, he would combine the Maghrib and Isha prayers [at that time]. If he began a journey before the sun had set, he would then combine them at the time of Isha."*** (Abu Daud and Tirmidhi)

Funeral Prayer

Salah -tul Janazah.

Funeral prayer is called Salah -tul Janazah. When a Muslim dies, funeral prayers should be performed.

It is the duty of every Muslim to attend the funeral prayers. Taking part, in funeral prayer is Fard Kifayah. If some of the Muslims perform it, the remaining will not be sinful. If no one performs it, then all will be held sinful. The Prophet ﷺ, said: **"Whoever follows a funeral procession and offers the prayer for the deceased, will get one kerat of reward. And whoever follows it and remains with it until the body is buried, will get two kerats of reward, the least of which is equal in weight to 'Mount Uhud.'**" (Muwatta)

The body is washed and shrouded with coffin. Those who take part in the funeral prayers must perform Wudu. The bier is placed in front of the congregation in an open place. In case of rain or some other reason it may be performed in a mosque.

Funeral prayer can also be held for an absent deceased. The Imam stands in the first row, people generally form odd number of rows. All face Qiblah. Funeral prayer consists of four Takbirs. There are no Ruku or Sujood in the prayer. after which **surah- Fatihah** are recited silently by the imam and the people

Intention is made, the imam will say Takbir in a loud **اللَّهُ أَكْبَرُ** voice, and the congregation will say it in low voice. After which thana is recited

Thana

سُبْحَنَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Glory to You O Allah and Yours is the praise and blessed is Your name and exalted is Your majesty and there is no one worthy of worship except You.

After that second Takbir is said, **اللَّهُ أَكْبَرُ** without raising hands. After which **Salah** (Drud) is recited upon the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

"O Allah! Exalt Muhammad and the family of Muhammad as you exalted Ibrahim and the family of Ibrahim. Verily you are indeed Praise worthy and Magnified. 'O Allah! Bless Muhammad and the family of Muhammad as you blessed Ibrahim and the family of Ibrahim. Verily you are indeed Praiseworthy and Magnified'".

After salah third Takbir **اللَّهُ أَكْبَرُ** After prayer for forgiveness of the deceased in silence

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنثَانَا ط
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ ط وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط

Oh Allah! Forgive those of us that are alive and those of us that are dead; those of us that are present and those of us who are absent; those of us who are young and those of us who are adults; our males and our females. Oh Allah! Whomsoever You keep alive, let him live as a follower of Islam and whomsoever You cause to die, let him die a Believer.

Then the fourth Takbir is said, this is followed by Tasleem. The prayer is finished with supplication. for the deceased.

Private Prayer

(Dua)

Whenever a person is in difficulty, he prays to Allah to help him to overcome his difficulties, Allah says, ***"And He gives you of all that you ask for."*** (Ibrahim 14:34)

A person in difficulty realizes his helpless and prays to Allah for help, Nu'man bin Bashir reported that the Prophet, peace be upon him, said, ***"Verily supplication is worship." Then he recited the Qur'anic verse, "And your Lord says, 'Call on Me. I will answer your prayer, but those who are too arrogant to serve me will surely find themselves humiliated in Hell!"*** (40:60.) Ahmad) Allah commands people to pray to Him and He responds to those who ask Him. Allah says, ***"When My servant asked you about Me, say that certainly I am very near, I respond to the invocation of an invoker when he calls Me, so let them invoke Me and put faith in Me that they may find the right way."*** (Al-Baqarah 2:186) Allah Abu Hurairah reported, the Prophet (p.b.u.h) said, ***"Nothing is dearer to Allah than one's supplication to Him."*** (Tirmidhi)

One must pray to Allah in time of ease and happiness so that He may accept his prayer in time of difficulties. Abu Hurairah reported he said, ***"Whoever wants Allah to answer his prayers during difficult times, should supplicate to Him more and more in times of ease."*** (Tirmidhi).

Nothing can change predestination except supplication, Salman al-Farisi reported, the Prophet (p.b.u.h) said, ***"Nothing can avert the decree of Allah except supplication, and nothing increases life except virtuous deeds."*** (Tirmidhi) In another tradition, 'A'ishah reported, ***"The Prophet, peace be upon him, said, 'Precautions are of no avail against the decree of Allah, but the supplication benefits in the case of a calamity that strikes or is about to strike. And when a calamity descends the supplication intercepts it and holds it at bay until the Day of Resurrection."*** (Al-Hakim)

Best Times to Offer Supplication

Invocations can be made in any language and at any time of the day, however, there are some occasions and timings which are the most opportune moments for the acceptance of supplications. These moments should be always availed. These are; the day of 'Arafah, month of Ramadan, Friday, after the prescribed Prayers, at the time of rainfall, between the Adhan and Iqamah, at the time of encounter of armies, at the times of panic, at dawn, and the last part of the night, and during prostration, Abu Hurairah reported, Allah's Apostle said, ***"When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; is there anyone who asks Me for something that I may give (it to) him; is there anyone who asks My forgiveness that I may forgive him?"*** (Sahih Bukhari), in another tradition, Abu Hurairah reported, the Prophet p.b.u.h) said, ***"The servant is nearest to his Lord when he is prostrating to Him, so make supplication in this state."*** (Sahih Muslim)

People Whose Supplications Are Especially Accepted:

All supplications are generally accepted and the hands raised up towards Allah in prayers are not generally returned empty, the Prophet (p.b.u.h) said, ***"Your lord is the Ever-living, the generous. He is ashamed to turn away the hands of His servants when they raise them up before Him."*** (Tirmidhi, Abu Daud)

However, the supplications of some people are especially accepted more readily; the supplication of a father; a traveller; the one who is wronged; parent's for their children; pilgrims in the course of their journey; a warrior fighting in the way of Allah; one who is ill; one who is grief stricken; prayer of a person for another person in his absence; a fasting man; one who is oppressed against his oppressor and the prayers of a just ruler. The Prophet (p.b.u.h) said, ***"The supplications of three persons are not rejected; the supplication of a fasting person at the time of breaking fast, of a just ruler, and of a person who is wronged. Allah causes their supplications to rise above the clouds, and gates of heaven are opened for them, and God says, 'By My Majesty, I will help you, even if it be after a while'."*** (Tirmidhi)

Supplications of a person who earns his living through unlawful things; or indulges in usury or of a person who is impatient and as a result becomes despondent, are less likely to be accepted readily. Abu Hurairah reported, ***"The Messenger of Allah mentioned of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): 'O Lord, O Lord,' whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?"*** (Sahih Muslim)

Etiquettes of Supplication

One must follow certain etiquettes while making supplication. A Muslim should supplicate in opportune moments; face Qiblah; raise his hands above his shoulders; ask Allah for forgiveness before making supplication, and glorify Him by reciting Tasbih, Tahlil, and Tahmid and send Salah on the Prophet (p.b.u.h) and he should be humble. He should supplicate with complete faith that his prayers will be answered. He should supplicate with attentive mind as Allah does not answer a supplication that comes from careless and inattentive heart. (Ahmad) He should supplicate repeatedly. ***"Abdullah b. Mas'ud reported that the Prophet, (peace be upon him), loved to repeat his supplication three times, and pray for forgiveness three times."*** (Abu Daud)

Mosque

Mosque literally means a place of prayer. It is called Masjid in Arabic. The word Masjid is derived from sajd which means the place where one prostrates oneself placing forehead on the floor. Allah says, ***"(Lit is such a light) in houses which Allah has permitted to be raised to honour, for the celebration in them of His name, in them is He glorified in the mornings and in the evenings (again and again)."*** (An-Noor 24:36)

A Muslim is free to pray and worship at any place he wants, Allah says, ***"Where ever you turn there is face of God."*** (Al-Baqarah 2:15) The Prophet (p.b.u.h) said, ***"The whole of the earth has been made a mosque for me."*** (Abu Daud).

The need for a special place for prayers appeared very early in Islam. The first mosque that was built in Madinah was the mosque of the Prophet (p.b.u.h) where the Muslims gathered for prayers. It was not only a place of worship but also a centre for political and social gatherings. It also served as a parliament house, where important military and political decisions were taken. The Prophet (p.b.u.h) received the Christian delegation and the deputy of Thaqif within the compound of the Masjid-Al Nabawi.

Everything good can be done in a mosque. Mosque can be used not only as place of worship but also as an educational institute; as place for missionary activities; a parliament house, military headquarter; and as a secretariat office.

There are however certain restrictions which should be observed; buying and selling; execution of murder; retaliation and sexual practices are prohibited. ***"The Prophet (p.b.u.h) prohibited retaliation being taken in the mosque or recitation of poems therein and executing ordained sentences (hudd) therein."*** (Abu Daud)

A person must observe certain etiquettes when he goes to a mosque, he should not make noise; spitting is not allowed, Unclean shoes must be taken off before entering a mosque. He should not come to the mosque with bad odour and should not eat garlic and onions as they have bad smell. The Prophet (p.b.u.h) said, ***"Who so eats this plant of bad smell (raw garlic and onion) must not come near our mosque because angels feel annoyed at what man feels annoyed."*** (Agreed) Mosques should be cleaned and perfumed on regular basis.

On entering and coming out of the mosque certain supplications must be recited, the Prophet (p.b.u.h) said, ***"When one of you enters the mosque let him recite", "O Allah! Open for me the door of your mercy, and when he comes out let him say, O Allah! Verily I beg you of your abundance."*** (Sahih Muslim) Two rak'ahs of prayers (Tahiya-tul -Masjid).

The Prophet (p.b.u.h) declared that a mosque is the best place in the world as it is the centre of worship and place and remembrance of Allah. The merit of praying in a mosque with congregation exceeds the reward of praying at home. According to a tradition, ***"One reward is recorded for praying at home, 25 for praying in the in a tribal mosque, 500 for praying in a public mosque, 1000 for praying in the Prophet's Mosque at Madinah, 50000 for praying in the mosque of Jerusalem and 100,000 for praying in the Ka'bah."*** (Ibn Majah) .

Great reward is promised to those who build a mosque.

Summary

Shahadah: Is the confession of the faith, that there is no god but Allah, Mohammed is the messenger of Allah

Salah: The five daily prayers are: Fajr, Dhuhr, Asr, Maghrib and Isha. Adhan is the call for prayer that precedes every prayer.

Conditions of Prayer: Intention; time of prayer; purity of body, clothes and place; wudu; sattu; and one must face the Qiblah while praying.

Friday Prayers: Time of al-Jumu'ah is the same as that of the Dhuhr. It takes the place of Dhuhr prayers and consists of 2 rakk'ahs. It has a sermon before the prayer.

Delayed Prayers: It is obligatory for anyone who has forgotten the salah or slept through its time to make up for the missed prayer.

Shortened prayer is performed when a person is travelling. The Dhuhr, Asr, and Isha prayers are shortened to two rakk'ahs, Fajr and Maghrib remain unchanged. Prayers may be shortened if the journey is for 15 days and the distance is 48 miles

Combined Prayer Salah may be combined in case of bad weather or sickness. Dhuhr prayer and Asr are combined, while Maghrib and Isha prayers can be combined, they may be prayed in advance or delayed

Funeral prayer is prayed when a Muslim dies. It is fard kifaya. The body is put in front of the congregation. It consists of four takbir. There is no ruku or sujud

Mosque: A place of worship where Muslims gather five times a day. It is also a centre of learning where Muslim cultural activities can take place.

Dua: it is supplication that is prayed in times of difficulties and hardship. it can be made at any time and language. It is an act of worship. It is more readily accepted if prayed at opportune time and with conviction.

Zakah

(Charity)

Literally Zakah means to purify, to develop and cause to grow; to bless. According to Shari'ah it is an act of worship. Every Muslim who possesses property equal to or exceeding a laid down minimum has to give a portion of it, at the prescribed rate to the poor and the needy persons. According to Shari'ah Zakah is an act of worship. Allah says,

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

"Take Sadaqah (charity) from their property in order to purify and sanctify them."

(Al-Taubah 9:103)

Zakah is the third pillar of Islam; it became obligatory in the second year of Hijrah. The importance of Zakah can be judged from the fact that it appeared 32 times in the Qur'an. With the exception of six verses, it always appeared with Salat.

All the other three pillars of Islam benefit no one but the person who performs it, but Zakah is an act of worship, which benefits the mankind. The Prophet (p.b.u.h) described Zakah as wealth taken from the rich and given to the poor.

Zakah is obligatory on every free, adult, sane Muslim who owns property equal to the prescribed extent (Nisab).

Zakah was also enjoined on previous nations, Allah says, ***"And We made them leaders guiding (men) by Our Command and We sent them inspiration to do good deeds, to establish regular prayers and to practice regular charity, and they constantly served Us" (and Us only). "By no means shall you attain righteousness unless you give (freely) of that which you love, and whatever you give of a truth Allah knows it well."*** (Al-Imran 3:92)

Allah has promised great reward for those who pay charity,

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ
وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"The parable of those who spend their substance in the way of Allah is that of a grain of corn, it grows seven ears and each ear has a hundred grains." (Al-Baqarah 2:261).

The Prophet (p.b.u.h) said, ***"One who gives a date bought from honestly earned money (Allah accepts only good), Allah accepts it in His right hand and enlarges [its rewards] for its owner (as one rears his foal) until it becomes as big as a mountain."*** (Sahih Bukhari)

The Qur'an gives severe warning for those who do not pay Zakah and charity, Allah says, ***"And there are those who bury gold and silver and spend it not in the way, Allah, announce unto them a most grievous penalty. On the day when heat will be produced out of that (wealth) in the fire of hell and with it will be branded their foreheads their flanks and their backs!"*** (Al-Taubah 9:34-35) Abu Hurairah reported the Prophet (p.b.u.h) said, ***"If any owner of gold or silver does not pay what is due from him, when the Day of Resurrection comes, plates of fire will be beaten out for him. These will then be heated in the fire of Hell and his sides,***

his forehead and his back will be cauterized with them.” (Sahih Muslim)

Zakah is a state institution. It is the responsibility of the state to calculate, collect and spend it in accordance with the instructions of Qur'an. The Prophet (p.b.u.h) appointed officials to collect Zakah. Abu Bakr (R.A.) decided to fight those who refused to pay Zakah.

Importance and Benefits of Zakah

- Zakah purifies the heart of the believer from the love of wealth, greed and miserliness and inculcates the love of Allah. The Messenger of Allah, upon whom be peace, replied, **“Pay zakah out of your property, for truly it is a purifier which purifies you.”** (Ahmed)
- It is a blessing for the giver as well as the receiver. The wealth of the person is multiplied, Allah says, **“But that which you lay out for charity seeking the Countenance of Allah (will increase), it is these who will get recompense multiplied.”** (Ar-Rum 30:39)
- Zakat leads to equal distribution of wealth in society and prevents its accumulation in a few hands, the rich do not get richer, while the poor do not get poorer and it establishes balance between the two extremes.
- Zakah fosters good will, brotherhood and equality in society. The rich gives charity seeking the pleasure of Allah. On the other hand, when the needs of the poor are satisfied they are grateful to their rich brothers for their help.
- Zakah stimulates investment and discourages hoarding; if people do not invest their wealth it will gradually be consumed by Zakah, therefore people invest their assets which leads to circulation of wealth in society, Abdullah bin Aas related, the Prophet (p.b.u.h) said, **“If anyone of you is a guardian of an orphan who owns a property, he must trade with (invest) it and not leave it till Sadaqah (or zakat) consume it.”** (Tirmidhi)

Nisab

Zakah is payable on wealth which remains in the possession of a believer, for a period of one year, without interruption, and whose value has reached a certain level, known as Nisab. It is calculated at the rate of two and half percent. Zakah is not levied on buildings, shops or total capital, but on the savings of the income that may have generated from them. Zakah is not payable on precious stones and immovable property or on machinery. Nisab for different commodities are as follows:

Commodity	Nisab	Rate
Gold	It is 7½ tola (87.48 grams).	It is levied at the rate of two and half percent.
Silver	52½ tola (612.32grams).	Two and half percent
Cash	If the amount of the currency equals the value of the Nisab for silver (612.32grams).	Two and half percent
Cattle,sheep,	40 to 120 goats or sheep, 121 to 200 goats and on anything above that, up to two hundred heads, On anything above that, for every hundred.	One year old goat . Two ewes. One ewe.
Cow & Bull	30 to 39. 40-59.	One calf of two years. Two years old calf.

	For every 60. For each additional 30. For each additional 40.	One year old calf. Two years old calf. One calf of one year or older.
Camel	5 to 9 camels. For 15 to 19. Twenty-four camels or less. On anything above that, up to thirty-five camels.	One goat. Three goats. One ewe for every five camels. A she-camel in its second year.
Produce of land	1. Naturally irrigated land. <i>مستراحت</i> 2. Artificially irrigated.	One tenth of the produce One Twentieth of the produce.
Mines		One fifth of the produce.

The Prophet (p.b.u.h) said, ***"On a land irrigated by rain water or by natural water channels or if the land is wet due to a nearby water channel, Ushr (i.e., one-tenth) is compulsory (as Zakah), and on the land irrigated by the well, half of an Ushr (i.e., one-twentieth) is compulsory (as Zakah on the yield of the land)."*** (Sahih Bukhari)

Recipients of Zakah

The Qur'an lays down the heads on which Zakah may be spent

(إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ)

"Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth), for those in bondage and in debt, in the cause of Allah, and for the wayfarer." (At-Taubah 9:60)

According to this verse the following people are entitled to receive the Zakah:

1. The poor people who are unable to support themselves and their families.
2. The needy are those who cannot meet their basic needs and are forced to beg.
3. The collectors who are appointed by the state to collect and distribute Zakah.
4. New converts to establish them in their life and reconcile their hearts towards Islam.
5. Prisoners of wars and slaves so that they may pay their masters to buy their freedom.
6. Those who have incurred debts to meet their essential needs.
7. Travellers who may be rich back at home but might have faced losses in foreign country.
8. It may be spent on people who are engaged in activities relating to services of Islam.

To Whom Zakah cannot be paid?

Zakah cannot be paid to well to do Muslims, to the non-Muslims, to one's husband or wife, to one's parents, grandparents, children and grand children, or to the descendants of the Prophet (p.b.u.h). Abu Hurairah reported that Hasan bin 'Ali took a date from the dates given in charity and put it in his mouth, the Prophet said, ***"Expel it from your mouth. Don't you know that we do not eat a thing which is given in charity?"*** (Sahih Bukhari)

According to Shari'ah the recipient of Zakah should be made owner of it, therefore, it cannot be spent on the coffins or burial expenditure or for the payment of deceased person's debt, or on the construction of the mosque, school, bridge, or other public utilities, because in none of these cases, the condition of ownership of the Zakah money is be fulfilled.

Sadaqah-tul-Fitr

Sadaqah-tul-Fitr is a duty, which is Wajib on every Muslim whether male, female, minor or adult as long as he has the means to do so. The head of the family may pay the sadaqah on behalf of other members. Ibn 'Umar, (R.A.) reported, **"Allah's Messenger (may peace be upon him) prescribed the payment of Zakah Al-Fitr (on breaking the Fast) of Ramadan for people, for every freeman, or slave, male and female among the Muslims, one sa' of dried dates, or one sa' of barley."** (Bukhari)

- In the present day it is about 1.63 kilos of wheat or its price at the market rate.
- The Prophet (p.b.u.h) ordered the people to pay Zakah -ul-Fitr before going to the Eid prayer.
- The main purpose of Zakah-tul Fitr is to provide those who fasted with a means of making up for errors during the month of Ramadan.

It also provides the poor with the means to celebrate the festival of Eid-ul-Fitr with the rest of Muslims, **"Ibn Abbas reported that the Prophet (p.b.u.h) made Zakah-ul-Fitr compulsory so that those who fasted may purify of their idle deeds and shameful talk (committed during Ramadan) so that the poor may be fed."** (Sunnan Abu Daud)

Sadaqah

Sadaqah other than that of Zakah is not restricted by a time limit or Nisab, or percentage. The amount is left on the discretion and generosity of the one who gives it, Sadaqah and charity is not obligatory. Allah says. **"Do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet) and what your right hands possess."** (An- Nisaa 4:' 36) Asma' bint Abu Bakr (R.A.) reported, **"The Messenger of Allah (p.b.u.h) said to me, 'Spend, and do not calculate, or otherwise Allah would also calculate in your case.'"** (Sahih Bukhari)

Sadaqah can take the form of money, food, sacrifice or whatever is available. Abu Musa reported, that the Prophet, peace be upon him, said, **"Free the captives, feed the hungry and pay a visit to the sick."** (Sahih Bukhari)

Sadaqah saves a person from the fire of hell, Adi Bin Hatim reported, the Prophet (p.b.u.h) said, **"Save yourself from Hell-fire even by giving half a date-fruit in charity."** (Sahih Bukhari)

It also increases the span of one's life; eases the agony of the death, and calms down the anger of Allah, the Messenger of Allah (p.b.u.h) said: **"Sadaqah of a Muslim increases his lifetime. It also softens the agony of death, and through it, Allah takes away arrogance and vanity."** (Fiqh -sunnah)

Sadaqah expiates sins of a person, **"A person said to Allah's Apostle (peace be upon him): My father died and left behind property without making any will regarding it. Would he be relieved of the burden of his sins if I give Sadaqah on his behalf? He (the Prophet) said: Yes."** (Sahih Muslim).

Those who give sadaqah are blessed, the Prophet (p.b.u.h) said, **"Every day two angels come down from Heaven and one of them says, O Allah! Compensate every person who spends in Your cause, and the other (angel) says, 'O Allah! Destroy every miser.'"** (Agreed)

Charity can take different forms, **The Messenger of Allah, upon whom be peace, said: "Every Muslim has to give sadaqah." The people asked: "O Prophet of Allah, what about the one who has nothing?" He said: "He should work with his hands to give sadaqah." They asked: "If he cannot find [work]?" He replied: "He should help the needy who asks for help." They asked: "If he cannot do that?" He replied: "He should then do good deeds and shun evil, for this will be taken as sadaqah."** (Sahih Bukhari)

Some other forms of charity are meeting others with smiling face; speaking kindly to them; carrying their luggage and removing harmful objects.

All good deeds are sadaqah; planting tree; digging well for people to drink its water is considered a perpetual sadaqah, the reward of which continues even after his death, The Messenger of Allah, upon whom be peace, said: ***"A Muslim does not plant or sow anything from which a person, an animal, or anything eats but it is considered as sadaqah from him."*** (Bukhari). He also said, ***"When a person dies [the benefit] of his deeds ends, except three: a continuous sadaqah, knowledge from which benefit is derived, or a pious child invoking Allah for him."*** (Sahih Muslim)

One must not give charity for more than one third of their property, Sa'ad bin Waqas narrated, ***"The Prophet came visiting me ..I said to him, "O Allah's Apostle! May I give all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No." I said, "One third?" He said: "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others, ..."*** (Sahih Bukhari)

The Prophet (p.b.u.h) was a generous man, and he would give everything in charity, Abu Hurairah (R.A.) reported that the Prophet (p.b.u.h) said, ***"Nothing is more delighting to me than that Uhad should be of gold for me, and no dinar is left with me out of it before three nights pass except a dinar which I would set aside for the repayment of debt upon me."*** (Bukhari) The people of Sulfa were very poor, the Prophet (p.b.u.h) used to send them food and invite them at his home to share food with them and he also urged others to feed them,"

Summary

Zakah is paid on wealth that remains in the possession of a person for a whole year, and its value has reached Nisab. It is calculated at the rate of two and half percent.

The recipients of Zakat are the poor, the needy, those who are appointed to collect and distribute Zakat, the new converts, the prisoners of wars and slaves, those who are in debt, travellers, and those who are striving in the way of Allah.

Sadaqah is not obligatory; it can be given at any time; any amount; to both Muslims and non Muslims and to Sayyad as well.

Fasting

(Saum)

Saum is the fourth pillar of Islam. It became obligatory in the second year of Hijrah with the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ٥

"Fasting has been prescribed for you as it was prescribed for those before you so that you may restrain against sins." (Al-Baqarah 2:183)

Saum generally means, "to" abstain from something." In the terminology of Shari'ah, Saum implies abstaining from eating, drinking and satisfying sexual desires from dawn to dusk.

Fasting is enjoined on the Muslims in the month of Ramadan, which is the ninth month of Islamic calendar. It is the month in which the Qur'an was revealed, Allah says,

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

"Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting." (Al-Baqarah 2:185)

Fasting is a universal religious institution. It was been also made obligatory on the followers of other religions.

Importance and Benefits of Fasting

- **Moral Benefits:** A believer renounces food, drink and sex, and abstains from all other enjoyments willingly in obedience to the command of Allah, to seek his pleasure. It helps in building up man's moral character as it teaches him self-control and self-restrain. Abu Hurairah reported, the Prophet (p.b.u.h) said, ***"Whoever does not give-up forged speech and evil actions; Allah is not in need of his leaving his food and drink."*** (Sahih Bukhari)
- **Social Benefits:** When the Muslims fast and experience hunger and thirst, they become aware of the conditions of the poor and they become generous. Fasting brings the rich closer to the poor and it awakens sympathies in their hearts for the poor.
- **Physical Benefits:** Abstention from food and drink for a full month is beneficial for a person's health as it gives rest to stomach, the whole system is cleansed of undesirable material, and the body gets rid of fat, cholesterol and other toxic matters.
- **Spiritual Benefits:** Fasting brings a man closer to Allah, the Prophet (p.b.u.h) said, ***Allah says, "Fasting is Mine and I give reward for it. [A man] gives up his sexual passion, his food and his drink for my sake. Fasting is like a shield, and he who fasts has two joys: a joy when he breaks his fast and a joy when he meets his Lord."*** (Hadith Qudsi) Believers are ordered to observe fast to be near Allah and gain "Taqwa". Fasting

strengthens spiritual powers of a believer and protects him from all kinds of temptations. **"Fasting is a shield and protection from the fire and from committing sins."** (Agreed) The reward of all good deeds are multiplied by ten times to seven hundred times, the Prophet (p.b.u.h) said, **"Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give reward for it. The reward of good deeds is multiplied ten times to seven hundred times.' 'By Him in Whose Hands my soul is, the unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk.'"** (Agreed)

Previous sins of a person are forgiven, the Prophet (p.b.u.h) said, **"Whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."** (Sahih Bukhari). He also said, **"When the month of Ramadan starts, the gates of the Heaven are opened and the gates of Hell are closed and the devils are chained."** (Tirmidhi)

- **Economic Benefits.** Fasting brings economic benefits for the Muslim community. During the month of Ramadan the rich spend generously on the poor to seek blessings of Allah. This enables the poor to fulfill their needs. The old and permanently sick people give fidiya to feed the poor and needy generously during the month of Ramadan, Allah says, **"For those who can do it (with hardship) is a ransom the feeding of one that is indigent. But he that will give more of his own free, it is better for him."** (Al-Baqarah 2:184). The Prophet (p.b.u.h) **"During Ramadan, the provisions of the believers are increased."** (Mishkat)

Method of Fasting

Fasting starts with the sighting of the moon of Ramadan and it ends with the sighting of the moon of Shawaal. Allah's Apostle mentioned Ramadan and said, **"Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawaal)."** (Agreed)

Muslims get up early in the morning before dawn and take their meal, which is called sahoor, the Prophet said, **"Take Sahoor as there is a blessing in it."** (Agreed)

The time of fast ends with the break of the dawn. **"And eat and drink until the white thread of dawn appears to you distinct from its black thread, then complete your fast till night appears."** (Al-Baqarah 2:187)

They make intention (niyah) of fasting. Intention can be made during any part of the night. It needs not be spoken aloud as it is in reality an act of the heart. He recites the following :

وَبَصُومِ غَدٍ نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ ط

"I intend to keep tomorrow's fast of Ramadan"

The fast lasts from dawn to dusk. During this period, the Muslims neither eat, drink, or smoke, nor indulge in any sexual activities. They should avoid hearing, seeing or doing anything that is obscene or evil, Abu Hurairah reported that the Prophet said: **"Fasting is not [abstaining] from eating and drinking only, but also from vain speech and foul language. If one of you is being cursed or annoyed, he should say: 'I am fasting, I am fasting.'"** (Ibn Hakim)

The breaking of fast is called **"Iftar."** It is recommended to break the fast immediately after the sunset. Allah's Apostle (p.b.u.h) said, **"The Almighty Allah Said, 'The dearest of my servants, in my sight are quickest in breaking of the fast.'"** (Tirmidhi)

- It is Sunnah to open the fast with dates, the Prophet (p.b.u.h) said, "If one of you is fasting, he should break his fast with dates. If dates are not available, then with water." (Ahmad). He recites the following supplication at the time of breaking the fast:

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

"O Allah! I have observed the Fast for your sake and I believe in you, and I put my trust in you and broken it with the provision you have bestowed me with." (Abu Daud)

- Fasting is obligatory on every adult, sane and healthy Muslim. If someone does not fast without any genuine reason, he will be sinful, the Prophet (p.b.u.h) said, ***"A person who abandons one fast of Ramadan without a genuine reason or illness cannot recompense it even if he fasts throughout the rest of his life."*** (Ahmed)
- It is allowed for those who are (not chronically) ill and for travellers not to fast during Ramadan but they must make up the days they missed. Allah says, ***"But if anyone is ill or on a journey the prescribed period (should be made up) by days later."*** (Al-Baqarah 2:185)
- The very old and chronically sick have to give fidiya, which is feeding a poor twice a day, or give grain, or give cash equivalent to the extent of the Sadaqah ul Fitr. Allah says, ***"For those who can do it (with hardship) is a ransom the feeding of one that is indigent."*** (Al-Baqarah 2:184)
- It is obligatory for menstruating women and women with post childbirth bleeding to break the fast, and to make up the missed days later on.
- If someone breaks the fast intentionally he has to offer Qada in addition to expiation. The expiation is fasting sixty days continuously and if he misses even a single fast, he shall have to start again to complete the number of sixty fasts at one stretch, if he cannot do it then feed sixty indigent persons twice a day.

Things which makes the Fast Void

- Eating, drinking, smoking, taking or injecting medicines make the fast void, however, if one eats or drinks out of forgetfulness his fast will not be broken.
- Sexual relations.
- If a person deliberately vomits at least a mouthful.
- Minor involuntary vomiting, inoculation and vaccination do not break fast.

Sunnah Fasts

- Six days of the month of Shawaal, the Prophet (p.b.u.h) said, ***"Whoever fasts during the month of Ramadan and then follows it with six days of Shawaal will be [rewarded] as if he had fasted the entire year."*** (Sahih Muslim)
- 1st to 9th of Dhul-Hajj especially the day of Arafah for those who are not performing pilgrimage.
- 9th and 10th of Muharram.
- 13th, 14th and 15th of every month.
- Fast of every Monday and Thursday.
- The Prophet (p.b.u.h) fasted the month of Sh'aban the most, Aishah said, ***"I have never seen him fast more in a month than he did in Sha'ban."*** (Agreed)

Fasting is forbidden on the days of Eid-ul Fitr and Eid-ul Adha; On 11th, 12th and 13th of Dhul-

Hajj, It is undesirable to fast only on Fridays or fast continuously without a break.

Tarawih Prayers

Tarawih Prayers are offered in the month of Ramadan, it is allowed to pray in congregation as well as individual basis. However, praying in congregation is preferable, the Prophet (p.b.u.h) said, ***"Whoever prays during the nights of Ramadan [tarawih] with a firm belief and hoping for reward, all of his previous sins would be forgiven."*** (Bukhari)

The Prophet (p.b.u.h) prayed tarawih in congregation with his companions, but he discontinued them as he feared that it would be made obligatory. Zayed bin Thabit reported. ***"Allah's Apostle made a small room (with a palm leaf mat). Allah's Apostle came out (of his house) and prayed in it. Some men came and joined him in his prayer. Then again the next night they came for the prayer, but Allah's Apostle delayed and did not come out to them. So they raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of anger, saying, "You are still insisting (on your deed, i.e. Tarawih prayer in the mosque) that I thought that this prayer (Tarawih) might become obligatory on you. So you people, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, except the compulsory (congregational) prayer."*** (Sahih Bukhari)

It was during the time of Umar (R.A.) that it was prayed behind one Imam. It is reported that he saw people praying in different groups so he gathered them under one Imam. The number of Rakk'ahs is twenty but eight can also be prayed. They start after offering the four Sunnah, four Fard, two Sunnah of Isha prayer. Witr is prayed after the tarawih.

Arrangements are normally made in every mosque to recite the the Qur'an in Tarawih during the month of Ramadan. Usually one juzu (part) is recited in the twenty Rakk'ahs of tarawih each night. The entire Qur'an is normally completed by twenty seventh of Ramadan.

I'tikaf

Another Ibadah of Ramadan is I'tikaf. It is the practice of spending the last ten days and nights in the mosque for the remembrance of Allah and giving up all worldly occupation. The Prophet (p.b.u.h) invariably used to sit for I'tikaf in his mosque. ***"Anas reported that the Apostle of Allah used to seclude himself in the last ten (nights) of Ramadan and he did not isolate himself for one year, when the following year came to pass, he isolated himself for twenty nights."*** (Tirmidhi, Abu Daud) The minimum duration of I'tikaf is one day and night. I'tikaf is Sunnah Mu'akkadah Al-Kifaya, if no one in the area sits for I'tikaf, all will be sinful, but if even one person performs this religious duty then it shall be considered to have been performed by all. I'tikaf begins after Fajr or after Maghrib prayer and ends after Maghrib prayer; a person does not go out of the mosque except to answer the call of the nature.

Muslim Festivals ('Eid)

Both 'Eid-ul-Fitr and 'Eid-ul-Adha are Muslim festivals. 'Eid-ul-Fitr takes place on the first of Shawaal after completion of fasting during the month of Ramadan, while 'Eid-ul-Adha is celebrated on 10th of Dhul- Hajj. Both the 'Eids are practical example of brotherhood in which all men irrespective of caste and colours participate. Anas reported, ***"When the Prophet (p.b.u.h) came to Madinah, they had two days of sport and amusement. The Prophet said, "Allah, the Exalted, has exchanged these days for two days better than them, the day of breaking the fast and the day of sacrifice."*** (Nasa'i)

'Eid-ul-Adha is celebrated in the memory of the great Sacrifice of the prophets Ibrahim and Ismael (p.b.u.h). The Prophet Ibrahim (p.b.u.h) had a dream in which Allah commanded him to sacrifice his son. He told the dream to his son. Ismael (p.b.u.h) readily agreed to submit to the Will of Allah. Allah was pleased with them. When Ibrahim (p.b.u.h) was slaughtering his son, Allah replaced Ismael (p.b.u.h) with a sheep.

The prayers of the two 'Eids were prescribed in the first year after migration to Madinah. It is a Sunnah Mu'akkadah as the Prophet (p.b.u.h) always performed these prayers and he ordered all men and women to go out to attend them.

It is preferred to take a bath, perfume one's self and put on one's best clothes on the occasions of both the 'Eids.

It is a Sunnah to eat an odd number of dates before going for Salah on 'Eid al- Fitr, while for 'Eid ul Adha the eating should be delayed until one returns from the 'Eid prayers and then he may eat of his sacrifice, if he has sacrificed an animal. Anas reports, ***"The Prophet (p.b.u.h) would not go out on the festival of breaking the fast until he had eaten an odd number of dates."*** (Sahih Bukhari)

Salat ul Eid can be performed in a mosque, however it is preferred to perform it in a place outside the city as long as there is no excuse or reason like rain and storm etc. The Prophet (p.b.u.h) always offered the Eids prayers on the outskirts of Madinah and he never offered them in the mosque except once as it was raining.

Women and children are also recommended to attend the 'Eid prayers.

Both Eids are the days of rejoicing and celebration. The Prophet (p.b.u.h) said, ***"The days of Tashriq (i.e., the days in which the 'Eid is celebrated) are days of eating and drinking [non alcoholic drinks] and of remembering Allah, the Exalted."*** (Sahih Muslim)

Recreation, amusement and singing are allowed within moral boundaries of shari'ah on the days of Eid. 'Aishah (R.A.) said, ***"Abu Bakr (R.A.) entered upon us on the day of Eid and there were some slave girls who were recounting in a song the battle of Bu'ath in which many of the braves of the tribes of Aus and Khazraj were killed. Abu Bakr (R.A.) said, ' O Slaves***

of Allah, you play the pipes of the Satan!' He said it three times. The Prophet (p.b.u.h) said to him, O Abu Bakr (R.A.)! Every people have a festival and this is our festival." (Agreed).

It is desirable to congratulate each other on Eid, Jabir ibn Nafir reported,, **"When the companions of the Prophet met each other on the day of 'id, they would say to each other, 'taqabbal minna wa minka [May Allah] accept it from us and you."** (Fiqh Sunnah)

The time for Salat-ul 'Eid begins from the time the sun is three meters above the horizon until the sun reaches its meridian. It is Sunnah to pray Salat ul Adha early in order to allow more time to people to perform the sacrifice, and Salat-ul Fitr, a little late in order to give them time to pay Sadaqah- tul-Fitr. No Adhan or Iqamah is required.

Eid prayers consists of two Rakk'ahs during which seven Takbirs are pronounced in the first and five in the second Rakk'ah. The first seven Takbirs in the first Rakk'ah are said after Thana before starting Surah Fatihah, while five Takbirs are said in the second Rakk'ah are before surah Fatihah . One is to raise one's hands during each pronouncement of the takbir, **"Kattir bin Abdullah reported that the Prophet (p.b.u.h) recited Takbirs in two Eid's, Seven in the first (Rak'ah) before the Qur'an reading and five in the last before the Qur'an reading."** (Tirmidhi) However, according to Imam Hanifah three takbirs are pronounced after the opening takbir and before the recitation of the Quran in the first rak'ah. While during the second rak'ah, three takbirs one pronounced after the recitation of the Quran before Ruku. If one misses the Eid prayer he may pray two rak'ahs later on.

It is Sunnah to read surah Al-A'la in the first Rakk'ah and Sura Al-Gashia in the second Rakk'ah.

The Khutbah of Salat ul Eid

The Khutbah after Salat ul Eid is a Sunnah and so is listening to it. Abu Sa'id says, **"On the Eid of breaking the fast and of the sacrifice, the Prophet (p.b.u.h) would go to the musalla (prayer place) and begin with the Salah and when he finished, he would face the people, while the people were sitting in rows, and he would admonish them, advise them, and exhort them. [to do good deeds]."** (Agreed)

In the sermon of Eid-ul-Adha, the imam draws the attention of the Muslims to the duty of sacrifice, which is obligatory on all the Muslims who can afford it. While in the sermon of Eid-ul-Fitr, he highlights the importance of Sadaqah-tul-Fitr.

The Eid prayer is binding on men, women, children, travellers, residents, people in congregation, and people praying individually. It is also valid if performed in a house, mosque, or a distant place designated for the Salah.

Summary

Saum: Muslims fast in Ramadan from dawn to dusk; he abstains from food drink and sex and avoids backbiting, lying, cheating or doing anything that is obscene or evil. Opens fast at sunset.

'Eid-ul-Fitr takes place on first of Shawaal, while 'Eid-al-Adha is celebrated on 10th of Dhul-Hajj. The prayer consists of two Rak'ahs. The prayers are followed by a sermon.

Pilgrimage

(Hajj)

Hajj is the fifth pillar of Islam. It became obligatory in the ninth year of Hijrah. Hajj is an act of Ibadah which is obligatory on every Muslims who can afford it once in his lifetime. Hajj literally means the intention of going on pilgrimage. It is an all-embracing act of worship, in which a Muslim visits the Ka'bah at Makkah in prescribed days of the month of Dhul-Hajj and performs the prescribed rites. Allah says,

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

"Pilgrimage there to is a duty men owe to Allah, those who can afford the journey."

(Aal- Imran 3:97)

Hajj is a form of Ibadah, which covers all aspects of human life. It trains a Muslim to sacrifice his wealth, his time, his physical and mental energies and his comforts in the way of Allah.

Allah forgives sins of those who perform pilgrimage and does not care for those who die without performing it, the Prophet (p.b.u.h) said, ***"He, who is not prevented from performing the Pilgrimage by an obvious necessity, a tyrannical ruler, or a disease which confines him at home, and dies without having performed the pilgrimage, may die if he wishes a Jew or a Christian."*** (Tirmidhi) In another tradition, Abu Hurairah (R.A.) reported, the Prophet (p.b.u.h) said, ***"Those who perform the pilgrimage and those who perform Umrah are people who come to visit God. If they supplicate Him, He will respond to them, and if they ask Him for forgiveness, He will be forgiving them."*** (Ibn-Majah)

Importance and Significance of Pilgrimage

Social Benefits: One of the most important benefits of Hajj is that it demonstrates equality and brotherhood amongst the Muslims. People of all nationalities, all colours, races and all ranks assemble at one place from all over the world and interact with each other. They come before their Creator in extreme humility, wearing two white sheets without any distinction between the high and the low, the king or the servant, gather at the same place and utter the same words, ***"Labbaika Allahumma labbaik, Labbaika la sharika Laka labbaik, Innal-hamda wan-ni'mata Laka walmulk, La sharika Laka."***

Spiritual Benefits: Hajj is a great spiritual experience. It brings the pilgrim closer to Allah, and he feels that all the barriers between him and his Creator are removed. In the plain of Arafat on this great occasion hundreds and thousands of people assemble and proclaim together ***(Here I am O Lord! here I am)*** and they feel that nothing stands between them and Allah.

Sins of a person are washed away, the Prophet (p.b.u.h.) said, ***"An accepted pilgrimage has got no reward except Paradise."*** (Agreed) In another tradition, the Prophet (p.b.u.h.) said, ***"The person who came on pilgrimage to the House of Allah, then neither committed an indecent sexual act, nor indulged in any disobedience of Allah, he will return home as (pure of sin)"***

as he was on the day his mother bore him.” (Agreed)

Economic benefits: Pilgrimage bring economic benefits. Trading is allowed during pilgrimage. Allah says, **“It is no crime in you, if you seek of the bounty of your Lord (during Pilgrimage).”** (Al-Baqarah 2:198) The pilgrim may buy and sell and thus he can meet expense of his journey.

Pilgrimage has other economic benefits for Muslims. People have the opportunity to discuss their economic problems; and they get the chance to devise plans and strategies that may benefit Muslims, and evolve common economic strategies that may benefit the entire Muslim world.

Political Benefits: The Muslims assemble every year in Makkah; this annual meeting provides the Muslim leaders an opportunity to discuss their common problems and formulate a common policy that can be pursued by all Muslim countries in the United Nation Organizations, the Security Council or other such world forums. It also provides them with opportunity to discuss and agree on many topics of common interest.

For whom Pilgrimage is Compulsory?

- Pilgrimage to Makkah once in a lifetime is obligatory on every adult, sane, free Muslim, who can afford to undertake a journey to Makkah. Allah says, **“Pilgrimage thereto is a duty, men owe to Allah those who can afford the journey.”** (Al-Imran 3:97).
- It is obligatory on those who have sufficient money to pay for their return journey to Makkah and meet all their expenses during their stay over there and also have ample funds to provide for their dependants back at home until their return. Allah says, **“And take a provision (with you) for the journey.”** (Al-Baqarah 2:197)
- Pilgrimage is only obligatory on those who are physically fit to undertake the journey. Hajj is not binding on people who are sick or very old, and cannot endure the hardship of long journeys.
- Journey must be safe; danger to life or possession due to war, epidemic or highway robberies frees a person from obligation of pilgrimage.
- A woman is not allowed to go to pilgrimage without a mahram. In case, she cannot find a mahram to accompany her, it is not obligatory for her to perform pilgrimage. Ibn Abbas reported, the Prophet said (p.b.u.h), **“A woman should not travel except with a Dhu-Mahram, and no man may visit her except in the presence of a Dhu-Mahram.” A man got up and said, “O Allah’s Apostle! I intend to go to such and such an army and my wife wants to perform Hajj.” The Prophet said (to him), “Go with her (to Hajj).”** (Sahih Bukhari)

Ka’bah and its History

Ka’bah is a building that stands in the centre of the city of Makkah. It is 45 feet high, 33 feet wide and 50 feet long, and is covered with black cloth decorated with verses from the Qur’an.

Ka’bah is the first House of worship on the earth designated for worship of Allah. The Quran says, **“The first House of worship appointed for men was that at Bakka (Makkah), full of blessing and guidance for all.”** (Aal-Imran 3:96) It is also called Baitul- Allah (the House of God) Masjid-al-Haram (the Forbidden House), and Bait-ul-Attiq (the Ancient House).

There is no authentic record to show when Ka’bah was built or who built it, but we learn from the Qur’an that it already existed when the Prophet Ibrahim left his wife Hajar with the baby Isma’il. **“O our Lord! I have made some of my offspring to dwell in a valley without cultivation by Your Sacred House.”** (Ibrahim14:35)

The valley of Makkah was barren but God created spring of Zamzam from under the feet of Isma’il (p.b.u.h), when his mother left him on the sand to look for water. This spring still exists

and hundreds and thousands of pilgrims drink its water till this day.

Ibrahim (p.b.u.h) visited his family from time to time. When Isma'il (p.b.u.h) grew up, his father came to see him and told him that Allah had commanded him to sacrifice him; Isma'il (p.b.u.h) readily agreed to abide by the command of Allah, ***"Then when (the son) reached (the age of) (serious) work with him he said: O my son! I see in vision that I offer you in sacrifice: now see what your view is!(The son) said, O my father! Do as you are commanded, you will find me if Allah so wills one practicing Patience and Constancy!"*** (Mohammad 37:102) Allah was pleased with them and when Ibrahim (p.b.u.h) was slaughtering his son, Allah replaced Isma'il (p.b.u.h) with a sheep and both the prophets passed the test.

Ibrahim (p.b.u.h) came again to visit when Isma'il (p.b.u.h) had grown into a man and both of them rebuilt the Ka'bah, ***"And remember Ibrahim and Isma'il raised the foundations of the House (with this prayer): "Our Lord Accept (this service) from us for you are All-Hearing the All-Knowing."*** (Al-Baqarah 2:127)

When the building of Ka'bah completed, Isma'il (p.b.u.h) settled down with some Arab tribes in that place. Allah commanded Ibrahim (p.b.u.h) to proclaim pilgrimage to the House to people. Allah says, ***"And proclaim the Pilgrimage among men: they will come to you on foot and (mounted) on every kind of camel lean on account of journeys through deep and distant mountain highways."*** (Al-Hajj 22:27)

Since those days of Ibrahim and Ismael (p.b.u.h) people have been coming to the Ka'bah for the pilgrimage or Umrah.

Kinds of Hajj

- Hajj can be performed in three different ways:
- **Ifrad.** In Ifrad, the pilgrim is called Mufrid. He puts on Ihram at the Miqat prescribed for him for Hajj alone. He continues wearing it until the completion of all rites of Hajj. It is desirable to offer a sacrifice but it is not obligatory.
- **Qiran.** In the Qiran, a pilgrim puts on Ihram at the Miqat prescribed for him for both Umrah and Hajj. On reaching Makkah he performs Tawaf –al Qudoom but does not shave his head nor puts off Ihram. He takes off his Ihram after performing the Hajj. Sacrifice is obligatory in this method.
- **Tamatt'u.** In tamatt'u, the pilgrim is called Mutamatt'a. He puts on Ihram for Umrah, after Umrah he shaves his head or cuts his hair and comes out of Ihram. After that he is free of all prohibitions of Ihram. On 8th of Dhul Hajj, he again puts on Ihram for Hajj. For Mutamatt'a, sacrifice is obligatory.

Rites of Pilgrimage

The main events of pilgrimage are as under:

- **Miqat:** These are boundary lines of Haram (forbidden) area beyond which no pilgrim can proceed without Ihram. Ibn Abbas (R.A.) reported that Allah's messenger appointed following places for Ihram:
- Dhul Hulaifa for the people of Madinah.
- Al-Juhfa for the people of Syria.
- Qarn al-Manazil for the people of Najd.
- Yalamlum for the people of Yemen.
- Dhat-ul-irq for people of Iraq.
- People living near, or in Makkah should put on Ihram where they live.

Ihram

Ihram consist of two sheets of white un-stitched cloth, one for the upper part covering the shoulder and the other round the waist for the lower part of the body. The footwear should be below the ankle. For women Ihram is her ordinary clothes. Men must not cover the head, while women should not cover their faces.

The pilgrim cuts his hair, pares his nail, takes a bath, puts on Ihram at the appointed Miqat and makes the intention of pilgrimage, or 'umrah, whichever he wishes to perform. He offers two Rakk'ah prayers before starting the journey to Makkah.



Ihram of a man and a woman

Certain things are forbidden in Ihram, the pilgrim should not shave, trim hair, or nails; should not use abusive or foul language; they are forbidden to indulge in marital relationship or amorous talk; or hunt or kill an animal, however harmful and dangerous animals can be killed. They must not put on stitched clothes, women are exempted from this. The pilgrims should not cover head or face, or wash head or beard with soap or use perfumes or oils etc. They must not cut a plant or tree. In case the pilgrim violates any of the forbidden acts he shall have to expiate or compensate for the act, by sacrificing an animal.

Kinds of Ihram

Ihram is of three kinds:

- Qiran (combining both 'Umrah and Hajj).
- Tamatt'u' (combining both Hajj and 'Umrah with a break in between),
- Ifrad (Hajj only).

All these three kinds are legitimate. **Talbiyah**

Talbiyah is the proclamation of following words,

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالْبَغْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ
"Labbaik Allahumma labbaik, Labbaik la sharika Laka labbaik, Innal-hamda
wan-ni'mata Laka walmulk, La sharika Laka."

"I respond to Your call O Allah! I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call. All the praises and blessings are for You, all the sovereignty is for You, and You have no partners with you."

As soon as the pilgrim enters the state of ihram, he proclaims Talbiyah in a loud voice. The pilgrim should proclaim Talbiyah throughout his journey; when he rides his conveyance and sets out for his journey; meets a group or a person, early in the morning, and after every prescribed prayer. Jabir reported that the Prophet (peace be upon him) said, **"Whosoever makes intention to perform Hajj and pronounces Talbiyah all day until sunset, Allah the Almighty will forgive his sins, and he will be free of sin as he was the day his mother gave birth to him."** (Ibn Majah)

For those who are performing Hajj they proclaim Talbiyah till Rammi, Ibn Abbas reported, **"The**

Prophet made Al-Fadl ride behind him, and Al-Fadl informed that he (the Prophet) kept on reciting Talbiyah till he did the Rami of the Jamra (Jamarat-al-'Aqaba.)." Sahih Bukhari)

As for those performing 'Umrah, they must discontinue Talbiyah after kissing the Black Stone and before they start their Tawaf. **"Ibn 'Abbas reported that the Prophet (peace be upon him) used to discontinue Talbiyah after kissing the Black Stone (at the start of his Tawaf)".** (Tirmidhi)

It is desirable to pronounce Talbiyah in a loud voice, the Prophet (p.b.u.h) said, **"Gabriel came to me to convey Allah's message that I should command my followers to pronounce Talbiyah in a loud voice."** (Tirmidhi) A woman should proclaim talbiyah in a low voice which she only can hear.

Tawaf (Circumambulation)

Pilgrims proceed to Ka'bah to perform Tawaf. Tawaf means going round the Ka'bah. Commanding tawaf Allah says, **"Then let them complete the rites prescribed for them perform their vows and (again) circumambulate the Ancient House."** (Al-Hajj 22:29) Ibn Abbas reported, the Allah's Messenger (p.b.u.h) said, **"Every day Allah descends a hundred and twenty folds of His Mercy to His slaves who perform Hajj (to His House). Sixty-fold of these are specified for people performing Tawaf, forty-fold for those who pray there, and twenty for those who look at the Ka'bah."** (Muwatta)

One must begin Tawaf (circumambulation) with one's right shoulder uncovered, and Ka'bah on one's left side, while facing the Black Stone(Hajr-e-Aswad), kissing it, if possible, or touching it with one's hand, or pointing in its direction. Walking briskly through the first three rounds around Ka'bah is Sunnah (it is known as ramal). In the next four rounds one should walk at normal pace. Touching the Yemeni corner (Ar-Rukn-al Yemeni) is desirables, and so is kissing or touching the Black Stone in each of the seven rounds of Tawaf, if possible. One must remember Allah and offer supplications during Tawaf.

After Tawaf one must offer two rak'ahs of prayer at the station of Ibrahim (Maqam-e-Ibrahim) in accordance with the Sunnah of the Prophet (p.b.u.h), Allah says, **"Remember We made the House a place of assembly for men and a place of safety, and take you the station of Abraham as a place of prayer."** (Al-Baqarah 2:125)

The pilgrim must be in state of wudu during Tawaf and should not speak of worldly matters, the Prophet (p.b.u.h) said, **"Tawaf of the House, is like prayer, except that you speak while performing it, but he who speaks must speak only what is good."** (Tirmidhi)

The Tawaf starts and ends at the Black Stone i.e., (Hajr-e-Aswad). The pilgrims kiss it unless prevented by a crowd; in that case, they raise their hands towards Ka'bah and say aloud **"Allah-u-Akbar"**. There are several kinds of Tawaf; they are:

- **Tawaf-al-Qudoom.** It is performed on entering Masjid-e-Haram.
- **Tawaf-al-Ziara (Tawaf Ifadah).** It is obligatory act of pilgrimage.
- **Tawaf-e-Umrah.** It is obligatory for those who perform Umrah.
- **Tawaf-al-Nafila.** This is an optional tawaf which the pilgrims can perform it at any time.
- **Tawaf-al-Wida (Sadr).** It is wajib and is performed before the pilgrims depart for home. This is called the Farewell Tawaf because by this a pilgrim bids farewell to Ka'bah. It is also known as Tawaf As-Sadr (Tawaf before Departing) because it marks the departure of pilgrims from Makkah.

Sa'i (Hastening)

Pilgrims go to Safa and Marwa to perform Sa'i. It is running seven times between these two hills. It begins from Safa and end at Marwah. The pilgrims ascend Safa, face the Ka'bah, and raise hands for supplications, and then they walk down towards Marwa. They ascend Marwa, and raise their hands facing in the direction of Ka'bah, in thanks giving and supplication. After completion of seven rounds, they pray to God for forgiveness, and ask for His blessings.



Tawaf around Ka'bah

Sa'i is performed in the memory of Prophet Ibrahim's wife Hajar and their son Isma'il (p.b.u.h). Ibrahim (p.b.u.h) left his wife and son in the barren valley of Faran in Makkah by the command of Allah, when the water finished the baby cried of thirst, Hajar ran seven times between these two hills in search of water, while doing so she left the baby on the ground. It was here that the water gushed out in the form of a spring near the feet of the baby; the Qur'an mentions Safa and Marwa in the following verse,



Sa'i between Safa and Marwa

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

"Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the house in the season or at other times should compass them round it is no sin in them." (2:158)

Shaving Head or Shortening Hair

After Sa'i pilgrims may shave their head or shorten hair and then may come out of Ihram. The women only cut a lock of their hair.

The practice of shaving or clipping hair is affirmed by the Qur'an and the Sunnah of the Prophet (p.b.u.h), Allah says, ***"Truly did Allah fulfill the vision for His Messenger, you shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear."*** (Al-Fat-h 48.27) A person may shorten his hair or shave his head, but shaving carries more reward, the Prophet (p.b.u.h) blessed those who shaved three times more than those who just shorten their hair, Abu Hurairah reported, ***"Allah's Apostle said, "O Allah! Forgive those who get their heads shaved." The people asked. "Also those who get their hair cut short?" The Prophet said, "O Allah! Forgive those who have their heads shaved." The people said, "Also those who get their hair cut short?" The Prophet (invoke Allah for those who have their heads shaved and) at the third time said, "also (forgive) those who get their hair cut short."***(Sahih Bukhari)

Shaving off hair demonstrates one's sincerity and humility to Allah without caring for one's physical appearance. Shaving or cutting the hair short is obligatory, and the one who does not do it must offer sacrifice to expiate for this omission.

Sacrifice

The practice of sacrifice is commemorated annually as a rite of the Hajj on the tenth of Dhul-Hajj on Eid al-Adha in Memory of the great Sacrifice of Ibrahim and Isma'il (p.b.u.h). Ibrahim (p.b.u.h) had a dream ordering him to sacrifice his son, when he narrated his dream to Ismael, he immediately offered to comply with the command of Allah, Allah says, ***"And when (his son) was old enough to work with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice you. So look, what do you think? He said, O my father! Do that what you are commanded. Allah willing, you shall find me of the steadfast."*** (As-Saffat37:102).

Sacrifice is offered after Rammi on Jamarat- tul Aqabah. Sacrificial animal can be a camel, a cow or a lamb. Camel must be at least five years old; cow two years old, and goat at least a year old. The animal should be healthy and free from all physical defects.

Muslims all over the world offer the sacrifice and celebrated Eid -Adha on that day. Allah's Messenger (peace be upon him) said, ***"On the day of sacrifice no one does a deed more pleasing to Allah than the shedding of blood. The sacrifice will come on the Day of Resurrection with its horns, its hair and its hooves, and the blood finds acceptance with Allah before it falls on the ground, so be glad about it."*** (Tirmidhi)

The sacrifice is offered after the Eid prayers by all the Muslims other than the pilgrims, it may be offered for three days, the Prophet said, ***"All the Tashriq days (10th, 12th and 13th of Dhul-Hijjah) are Days for Slaughtering."*** (Ahmad).

Method of Hajj

Before approaching the appointed Miqat , the pilgrim trims his moustache; cuts short his hair; clips his nails, and takes a bath, or makes ablution, wears some perfume, and then puts on ihram. He must offer two rak'ahs prayer, and then declares his or her intention to perform Hajj, or Hajj and 'Umrah, or 'Umrah only, as the case may be. Wearing ihram and declaring intention for Hajj or 'Umrah is an essential part of both.

As soon as he enters the state of ihram, the pilgrim utters Talbiyah loudly. On arriving Makkah, he goes to Ka bah for Tawaf Qudoom; and performs Tawaf around the Ka'bah. It is Sunnah to touch the Yemeni Corner and to kiss the Black Stone. After completing (seven rounds of) the Tawaf the pilgrim goes to the Station of Ibrahim and prays two nafal, and then goes to the well of Zamzam

and drinks its water. After this, he goes to the hills of Safa and Marwa, and performs Sa'i by walking between these two hills seven times. Sa'i is an obligatory (wajib) ritual of Hajj, and any pilgrim who fails to perform it must expiate by offering a sacrifice for the omission.

Those who intend to perform a Hajj Ifrad (Hajj only) or Hajj Qiran (Hajj and 'Umrah together without a break) they must continue in ihram.

Mina (8th Dhul-Hajj)

On the 8th of Dhul-Hijjah those intending to perform Hajj T amatt'u' will once more resume ihram from their residences and proceed to Mina, along with those who had continued in ihram. Mina is a place three to four miles away from Makkah. They must reach Mina before noon and offer their Dhuhr, Asr, Maghrib and Isha prayers. They spend the night at Mina, offer the Fajr prayer of the 9th of Dhul Hajj and proceed to Arafah.

Wuquf Arafah (9th Dhul-Hajj)

On 9th Dhul Hajj the pilgrims go to Arafah, a barren valley at a distance of about six miles from Makkah. Staying at Arafah is an essential part of the pilgrimage, if one misses it, the pilgrimage shall be void, the Prophet (p.b.u.h) said, **"Hajj is halting at Arafah."** (Tirmidhi)

Pilgrims offer Dhuhr and Asr prayers combined and listen to the sermon of Imam. They spend the day in Talbiyah, Tahlil, istighfar, Salah, and reciting other supplications, the Prophet (p.b.u.h) said, **"When the day of Arafah comes Allah descends to the lowest heaven, and praise them to the angels, saying, Look at my servants who have come to me dishevelled, dirty and crying from every deep valley, I call you to witness that I have forgiven them."** (Tirmidhi) In another tradition, the Prophet (p.b.u.h) said, **"There is no day on which Allah sets free more servants from the fire than on the day of Arafah, and verily He comes near (with forgiveness and then takes glorifications from the angels. Then He says "What do these people want."** (Sahih Muslim)

On one side of Arafah is the Mount of Mercy. Pilgrims go up to the mountain reciting Talbiyah. All the pilgrims are required to stay in Arafah until sunset; they go to Muzdalifah after sunset, but without offering their Maghrib prayer.

Night at Muzdalifah

In Muzdalifah the pilgrims offer their Maghrib and Isha prayers together. This place is also called **"Mashar-al-Haram"**, Allah says,

"Then when you pour down from (Mount) Arafat celebrate the praises of Allah at the Sacred Monument and celebrate His praises as He has directed you even though before this you went astray." (Al-Baqarah 2:198)

The pilgrims spend the night at **"Muzdalifah"**, under open skywhere; they praise Allah and recite supplications. The next day, they offer Fajr prayer and collect 70 pebbles for Rammi i.e., casting stones at the devil.

Yawm-an-Nahr (Day of Sacrifice) 10th Dhul-Hajj:

The pilgrims go back to Mina on **Yawm-an-Nahr** (Day of Sacrifice), the 10th of Dhul Hajj. This is the day, on which' Eid Al-Adha is celebrated throughout the Muslim world, and animals are sacrificed in commemoration of the great Sacrifice of Ibrahim and Ismael (p.b.u.h).

Rammi: On reaching Mina the pilgrims go to **"Jamarah tul Aqaba"** and throw seven pebbles.

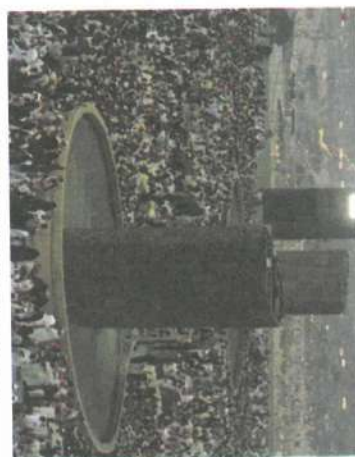
STAGES OF HAJJ



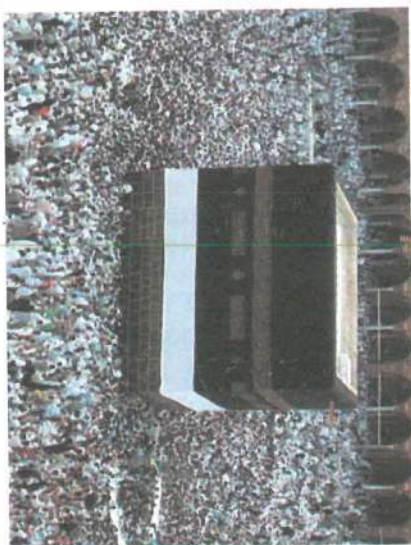
8th Dhul-Hajj: Mina

Tawaf-al-Wida

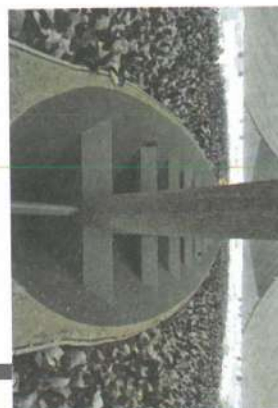
11th, 12th and 13th Dhul-Hajj:
Rammi at Jamarat, Mina



Tawaf-e-Qudoom on Arrival

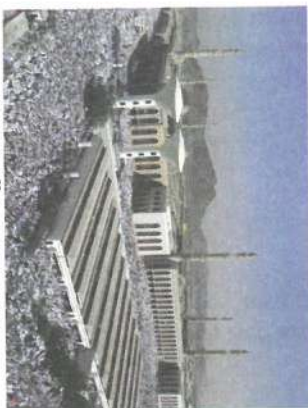


10th Dhul-Hajj: Tawaf-al-Ifadah



10th Dhul-Hajj: Rammi
at Al-aqabah, Mina

9th Dhul-Hajj: Arafat



9th Dhul-Hajj: Night at Muzdalifa



The throwing of stones is symbolic. The ceremony is observed in the memory of Ibrahim (p.b.u.h) whom Satan had tried to misguide at three different places, while he was on his way to sacrifice his son and Ibrahim (p.b.u.h) threw stones at the Satan. The pilgrim takes the pebbles between his forefingers and thumbs and recites, **Bismillah Allah-u-Akbar**, and throws each stone one after another as close as possible to the pillar erected as the Satan. Immediately after Rammi Talbiyah is stopped.

Sacrifice: Pilgrims offer their sacrifices.

Shaving and Shortening of Hair: After sacrifice, the pilgrims have their heads shaved or their hair shortened, women cut a lock of their hair. After that the pilgrims can take off Ihram

Tawaf Ifadah

The pilgrims go to Makkah for Tawaf-al-Ifadah. (Tawaf Ziara). They go round the Ka'bah seven times, offer two rak'ahs at the Station of Ibrahim, and then run between Safa and Marwa. Tawaf Ifadah is obligatory part of pilgrimage and if it is not performed the pilgrimage becomes void. It is best that it should be performed on 10th of Dhul Hajj, but it is permissible to delay it for the next three days or even later, Allah says, **"Then let them complete the rites prescribed for them, perform their vows and (again) circumambulate the Ancient House."** (Al-Hajj 22:29)

Ayyam At-Tashriq (11th, 12th and 13th)

The pilgrims come back to Mina after Tawaf Ifadah, and remain there for two or three days known as Ayyam at -Tashriq, it is permissible to leave after two days; however the Prophet (p.b.u.h) stayed there for three days. These days are 11th, 12th and 13th of Dhul Hajj.

Rammi Al- Jamarat

The pilgrims perform Rammi on all the three pillars that symbolised Satan on these days. Rammi is performed after mid-day by throwing seven stones at each Jamarah. The pilgrims start with the Jamarah tul Aqaba then Jamarah-tul -Wusta (the middle stone) and then Jamarah-tul-Sughra (the smallest).

Tawaf-Al Wid'a

Before leaving for their homes, pilgrims must offer the farewell (wida) Tawaf of Ka'bah. They go round the Ka'bah seven times and offer two rak'ah prayers at the station of Ibrahim.

Difference between Hajj and 'Umrah

In Arabic the word 'Umrah is derived from al-i'timar which means a visit. Here it means paying a visit to Ka'bah. The word "Umrah" is usually translated as minor pilgrimage; or Hajj al-Asghar. Reference to 'Umrah occurs twice in the Qur'an, **"And complete the Hajj or Umrah in the service of Allah."** (Al-Baqarah 2:196)

Umrah is an act of worship. Abu Hurairah reported that the Prophet (peace be upon him) said, **"From one 'Umrah to the next is an atonement for any sins committed in between."** (Bukhari and Muslim)

Umrah does not remove one from the obligation of performing Hajj. Great reward is promised for performing Umrah during the month of Ramadan, Ibn 'Abbas reported that the Prophet (peace be upon him) said, **"An 'Umrah in the month of Ramadan is equal (in reward) to performing a Hajj."** (Ahmad and Ibn Majah)

Many acts of Umrah are similar to Hajj, but there are some fundamental differences. In

'Umrah the pilgrim puts on Ihram at the prescribed Miqat, recites Talbiyah, then goes for Tawaf (circumambulation) of Ka'bah, starting and finishing it at the Black Stone, after which he prays two rak'ah at the station of Ibrahim, then performs Sa'ee, (running) between Safa and Marwa. After which, men shave head or shorten their hair, while women cut a lock of their hair. Some of the basic differences are:

- Hajj is obligatory while 'Umrah is not.
- Hajj can only be performed during prescribed month and dates, while 'Umrah can be performed at any time of the year.
- Wuquf Arafah is one of the most important component of Hajj without which Hajj is void, there is no Wuquf Arafah in 'Umrah.
- Similarly there is no Wuquf Muzdalifah (spending the night at Muzdalifah) or combining the prayers of Maghrib and Isha for Umrah.
- In Umrah the Talbiyah is stopped on arriving the Haram, while in Hajj Talbiyah is said till the Rammi of Jamarah-tul- Aqabah on 10th Dhul- Hajj.
- In Hajj, a person has to go and stay in Mina, perform Rammi at the Jamarat, while no stay is required at Mina or Rammi, in Umrah.
- In Hajj, the pilgrim gives a sacrifice on 10th Dhul Hajj, while sacrifice is not required in 'Umrah.

Summary

Pilgrimage is a visit to the Ka'bah to carry out laid down rites of Hajj from 8th -13th in the month of Dhul-Hajj.

Miqat: Boundary lines of Haram area beyond which pilgrim cannot proceed without Ihram.

Ihram: Two sheets of white unstitched cloth for a man. A woman's Ihram is her ordinary clothes.

Tawaf: Going around the Ka'bah seven times. It starts and ends at the Black Stone.

Sa'i: is walking between Safa and Marwah seven times; performed in the memory of Hajar and Ismael (p.b.u.h).

Rammi is throwing pebbles at pillars symbolizing Satan, who tried to stop Ibrahim (p.b.u.h) at three places to disobey Allah.

Wuquf Arafah is on 9th Dhul-hajj. Pilgrimage is void without going to Arafah.

Tawaf ifadah includes tawaf and sae on 10th Dhul-hajj. Pilgrimage will be void without it.

Summary

Jihad is striving in the way of Allah. Jihad can be performed by the tongue; by knowledge; with wealth and fighting in the way of Allah.

Jihad becomes Obligatory when homes, lives, and property are in danger; to repulse the attack; Fighting to be continued till peace is restored. Muslims must never be the first to attack.

Rules laid down by shari'ah must be followed during jihad.

Jihad

The word jihad is derived from the word "juhd" meaning exertion or striving. Literally, it means maximum struggle or effort towards a goal. However, in religious sense, it means exertion of one's power to the utmost of one's capacity in the way of Allah. According to Ibn-e-Rushd, it is an all round struggle which is obligatory for a Muslim, to exercise all his powers, it may take the form of intellectual or physical capacities or his gift of speech or his moral strength, or courage and steadfastness or his worldly riches in the face of hardship.

Thus, jihad covers all kind of exertion or effort, whether physical, mental or material undertaken in the way of Allah. Allah says ***"Then fight in the cause of Allah and know that Allah hears and knows all things."*** (Al-Baqarah 2:244) A man asked the Prophet ***"What deeds are the best?"*** The Prophet said, ***"To perform the (daily compulsory) prayers at their (early) stated fixed times, to be good and dutiful to one's own parents and to participate in Jihad in Allah's Cause."*** (Sahih Bukhari)

A believer may fulfill this struggle in four ways, by his heart, by his tongue, by his hand or by his sword. The Prophet (p.b.u.h) said, ***"Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith. Inviting other people to Islam."*** (Ibn Majah)

- **Jihad against Self:** A Muslim fights his own inner self, his desires and evil passions. A Muslim should detest all kind of evil that may find his way to his heart and mind; and fight temptations that are within himself or world outside, the Prophet (p.b.u.h) said, ***"The greatest Jihad is to fight against the evil passions of oneself."*** (Kanz'ul-Aamal)
- **Jihad with the Tongue:** a Muslim must use the power of his tongue to invite others and protest against the violence committed against Muslims ; speak truth; stand for justice. When prophethood was bestowed on Mohammad (p.b.u.h), first Allah commanded him to warn his relatives, then to warn his people, then to warn the people around them, He struggled for thirteen years in Makkah and invited the pagans to Islam and persuade them to leave idol worship, Allah says, ***"Invite (all) to the way of your Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious."*** (An-Nahl 16:125) Allah commanded him to be patient and forbearing.

Muslims must always speak the truth and support the just course under all circumstances. When a Muslim uses his tongue for protesting against the oppression of a tyrant he is waging a war, the Prophet (p.b.u.h) said, ***"The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler."*** (Sahih Muslim).

Jihad with Knowledge: A person strives to gain knowledge, acts on it and spreads it to others, teach those who do not know, guide the illiterate and show them the right path. This also includes

highlighting the social evils that plague the society or clear the misconceptions about Islam with the help of his pen or use of other media like television, radio, computers and Internet etc.

Jihad with wealth: A person spends his wealth for social cause and welfare i.e. to spread Islam and to help those who fight the enemies of Islam, Allah says, ***"And strive and struggle with your goods and your persons in the cause of Allah. That is best for you if you (but) knew."*** (Al-Taubah 9:41). Again, He says, ***"And spend (of your wealth) in the Cause of Allah and do not throw yourselves in destruction."*** (Al-Baqarah 2:195).

Fighting in the way of Allah: Islam teaches that Muslims should be prepared to fight enemies of Allah, and those enemies who fight them. Allah says, ***"Make ready against them your strength to the utmost of your power including steeds of war to strike terror into (the hearts of) the enemies of Allah and your enemies."*** (An- Anfal 8:60).

Merits of Jihad

Jihad is considered one of the most meritorious acts and it is the best source of earning. Those who fight for heroism, fame, or material things are not rewarded. Jihad is the best action of the Muslim.

Allah promised mercy and forgiveness for those who fight in His way. ***"Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah they have the hope of the Mercy of Allah, and Allah is Oft-Forgiving Most Merciful."*** (Al-Baqarah 2:218) ***"To him who fights in the cause of Allah whether he is slain or gets victory soon shall we give him a reward of great (value)."*** (An-Nisaa 4:74) A great reward has been promised for supplying arms and ammunition to the warriors, the Prophet (p.b.u.h) ***"The best of the believers is he who fights in the way of Allah with his wealth and his life."*** (Agreed).

There are numerous traditions regarding merit of jihad. The Prophet (p.b.u.h) said, ***"Fire will not touch a foot which trod in the path of Allah."*** (Sahih Bukhari) In another tradition, he said, ***"Fighting in the way of Allah atones for everything except debt"***. (Sahih Muslim) ***"Guarding for a day in the way of Allah is better than the world and what is therein."*** (Agreed) He also said, ***"A single endeavour (of fighting) in Allah's cause in the forenoon, or in the afternoon is better than the world and whatever is in it."*** (Sahih Bukhari) In yet another tradition, he said, ***"Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives from Allah."*** (Sahih Bukhari).

Jihad and Qital

The word Jihad is a misunderstood Islamic concept. Non-Muslims take it to mean war and fighting to convert people to Islam. Jihad occurs 41 times in the people is not allowed in Islam, Allah says, ***"Let there be no compulsion in religion."*** (Al-Baqarah 2:256)

The term used for fighting for the cause of Allah is Qital. When Muslims were persecuted and threatened and Madinah was attacked by the Quraish, God gave them permission to fight back, Allah says, ***"Permission to fight against (disbeliever) is given to those (believers) who are fought against, because they have been wronged, and surely Allah is able to give them Victory; those who have been expelled from their homes unjustly only because they said, 'Our Lord is Allah.' For had it not been that Allah checks one set of people by means of another, monasteries, charities, synagogue, and mosques wherein the name of Allah is mentioned much, would surely have been pulled down."*** (Al-Hajj 22:39-40) This command was given for self-preservation and self-defense.

Conditions under which Jihad becomes Obligatory

- Jihad becomes obligatory when not only the ideology and beliefs of Muslims, are threatened but also when their homes, lives, property, and everything else is in danger. Muslims are commanded to fight those who fight against them in these words, Allah says, ***"Fight in the cause of Allah those who fight you but do not transgress limits, for Allah loves not transgressors."*** (Al-Baqarah 2:190)
- Whenever a Muslim state is attacked by any other state it becomes a religious duty of every Muslim of that state to fight against the invaders. If the Muslim state under attack is not strong enough to defend itself then it becomes the religious duty of other neighboring states to help. If they are unsuccessful, then it becomes the duty of all Muslim states of the world to help her. The best example of this in the modern time is that of Afghanistan, when it was attacked in 1980 by the Soviet Union all Muslim countries rushed to helped it.
- Fighting is to be continued till peace is restored and oppression comes to an end, Allah says, ***"And fight them on until there is no more tumult or oppression and there prevails justice and faith in Allah, but if they cease let there be no hostility except to those who practice oppression."*** (Al-Baqarah 2:191)
- Muslims should never be the first to attack any innocent and peaceful people. Peaceful coexistence between non-Muslims and Muslims is urged, ***"(However, the treaties are) not dissolved with those pagans with whom you have entered into alliance and who have not subsequently failed you nor aided anyone against you. So fulfill your engagements with them to the end of their term: for Allah loves the righteous."*** (Al-Taubah 9:4)
- Muslim states must maintain their treaties and friendly relations with non Muslims states as long as they continue to respect the rights and agreements, Allah says, ***"But if they violate their oaths after their covenant and taunt you for your faith fight you the chiefs of unfaith: for their oaths are nothing to them, that thus they may be restrained."*** (Al-Taubah 9:12). When these conditions cease to exist and peaceful life returns to the state, they are required to cease their war operation.

Rules of Jihad:

Islam lays down a set of conduct for the warfare:

- Muslims shall not be the first to initiate fighting.
- Women, children, old people and diseased are not to be harmed.
- Fruit-bearing trees will not be cut down.
- Animals whose meat can be eaten shall not be killed.
- Churches, synagogues, mosques and other places of worships are not to be demolished.
- The captives should be treated kindly; they should be fed and clothed properly.
- The corpses of the fallen and the dead will not be mutilated or disfigured.
- The treaties shall be respected and fulfilled.
- The booty shall not be stolen.
- Ambassadors will not be killed or maltreated.
- No unjustifiable aggression shall be made on weaker nation.

The Prophet (p.b.u.h.) gave the following instructions to the troops he sent to Byzantine, ***"In avenging the injuries inflicted upon us, molest not the harmless inmates of domestic seclusion, spare the weak of the female sex, injure not the infants at the breast or those who are ill in bed, abstain from demolishing the dwelling of the unresisting inhabitants, destroy not the means of their subsistence, nor their fruit trees and touch not the trees."*** (At-Tabarani)